A PRAKRIT READER

[A Linguistic Introduction—Based on Selections
from Hāla's *Sattasaī*]

H. S. Ananthanarayana

CENTRAL INSTITUTE OF INDIAN LANGUAGES, MYSORE

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TO

Shri N. Sivarama Sastry
Professor of Sanskrit (1955–1958)
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FOREWORD

The Central Institute of Indian Languages was set up on the 17th July 1969 with a view to assisting and coordinating the development of Indian languages. The Institute was charged with the responsibility of serving as a nucleus to bring together all the research and literary output from the various linguistic streams to a common head and narrowing the gap between basic research and developmental research in the fields of languages and linguistics in India. In pursuance of this objective the Institute is bringing out its research results in printed form during the past years. The present book is the first effort to print select books written by University scholars which help in the fulfilment of the above objective.

The study of Prakrit forms an important link in the study of the historical development of modern India. Yet neither a comprehensive linguistic grammar of this group of languages nor scientific linguistic introductions to all constituent languages are available. This has hampered the establishment of a definitive chronology of Prakrit writings and the determination of the exact sequence of linguistic changes from OIA to NIA. The evidence available from Inscriptional Prakrit and Literary Prakrits are amenable to varied and at times even contradictory interpretations. To resolve such issues and establish relative chronology of changes on a sound footing, it is important to bring out critical editions of as many Prakrit texts as possible.

Dr. H. S. Ananthanarayana is one of the few young scholars in the country who combines sound study of Prakrit with training in linguistics. His *Linguistic Introduction to Prakrit Based on Selections from Hāla's Sattasaī* is a welcome contribution, which is expected to help students of linguistics in particular and MIA in general.

The publication of this book by the CIIL is another example of its growing ties with scholars in the universities and its role as an apex national organisation providing support in meeting specific needs in the study of Indian languages in all its aspects. I am thankful to Dr. Ananthanarayana for giving us the manuscript for publication. I am grateful to Prof. A. N. Upadhye, the doyen of Prakrit scholars in India for kindly reviewing the manuscript.

Debi Prasannapattanayak

PREFACE

This work is the result of a grant from the Ford Foundation made available at the University of Chicago, during the year 1962–63. I am highly grateful to Professor J. A. B. van Buitenen who was responsible for inviting me to the University of Chicago and for providing me with an opportunity of working on this research project. His interest and encouragement in my work made my stay at the University a pleasant one. I am also thankful to my friend K. Doraswamy of Kurukshetra University, for reading through these pages and for making valuable suggestions and criticism.

Though the Reader was ready almost a decade ago, due to various reasons it could not go to the press until the November of 1972. I am therefore greatly indebted to Dr. D. P. Pattanayak, Director of the Central Institute of Indian Languages at Mysore, for accepting this work to be included among the publications of the Institute. I am thankful to Shri H. L. N. Bharati for his help in the arduous task of reading the proofs. I am also thankful to the Manager and the Staff of Manipal Power Press for printing this work neatly and promptly. I owe a great deal to my wife who has been a constant source of my strength and inspiration.

I hope that this Reader will be found useful by students of Prakrit who may not possess any knowledge of Sanskrit. Comments and criticism are welcome and will be greatly appreciated.

HYDERABAD H. S. ANANTHANARAYANA
March 1, 1973.

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INTRODUCTION

The *Sattasaī* (*Saptaśatī*) which has come down to us under the name of Hāla[1] may very well be a compilation by him of the existing verses by different authors. Originally, the name of the author of each of the stanzas was appended to it. Of these names we know only a few and the tradition varies a great deal in the matter of assignment of the verses. The commentary of Bhuvanapāla lists 384 names.[2] The various recensions differ in their distribution of the verses, and probably few can now be definitely assigned to their authors.

The commentator Kulanāthadeva identifies Hāla with the king Śālivāhana; the same is corroborated by another commentator Gaṅgādhara Bhaṭṭa. Colebrooke[3] who cites the latter was already in doubt regarding this identification. He writes, "It is not, however, probable that he (Śālivāhana) really composed those verses; it would be perhaps too much to conjecture, that the true author of them was patronized by that monarch, whose existence as an Indian sovereign has been brought in doubt". Bhāu Dāji[4] identifies the author with a king Śātavāhana. We may quote the following statement from his article, for it contains some interesting facts.

---

[1] *satta saāiṃ kaivacchaleṇa koḍīa majjhaārammi/*
hāleṇa viraiāiṃ sālaṁkārāṇa gāhāṇam || 3 ||

[2] *cf.* A. C. Woolner : *Introduction to Prakrit*, p. 73

[3] *Miscellaneous Essays* 2, 89–90

[4] *Journal of the Bombay Branch of Royal Asiatic Society* 8, 239–40

"Jaina authors have also stories regarding Śātavāhanas of Paiṭhāna. Śūdraka is said by Rājaśekhara to have been a Brahman minister of Śātavāhana, who afterwards bestowed upon his minister one half of his dominions, for rescuing his queen from danger. Śātavāhana is described by them to have made a collection of Gāthās" .... "I possess a copy of 700 gāthās attributed to Śātavāhana, having love for their subject. They are in mixed prakrit."

Hemacandra in his *Abhidhānarājendra* (712) and *Deśīśabdasaṅgraha* (294, 379, 523) identifies Śālivāhana with Śātavāhana and Sālāhaṇa respectively. Bāṇa in his introduction to the *Harṣacarita*[5] speaks of a work by Śātavāhana who is given as Śālivāhana in another reading. Somadeva, the author of *Kathāsaritsāgara*, refers to a king Śātavāhana in Pratiṣṭhāna on the banks of Godāvarī.

The *Sattasaī* is an anthology of Prākrit verses chiefly of erotic content. It treats of life in village, their joys and sufferings. One also finds brief descriptions of nature, moral axioms and love. It is, to quote A. B. Keith, "written in artificial and carefully studied language, the Māhārāṣṭrī prākrit, and metre, they show, nonetheless, a measure of naturalness which is doubtless the reflex of the matter of fact spirit of the Marāṭha people. Among much that is sensual or licentious, trivial or hackneyed, we find many effective expressions of the sentiment of love".[6] The meter is throughout Āryā[7] which is best suited for singing.

---

[5] *avināśinam agrāmyam akarot śālivāhanaḥ |*
viśuddhajātibhiḥ koṣam ratnair iva subhāṣitaiḥ ||

[6] *Classical Sanskrit Literature*, p. 115

The date of this anthology has not been determined. Weber put it in the 3rd century A.D. at the earliest, but earlier than the 7th century. Macdonell says that the poet Hāla probably lived before A.D. 1000. Jacobi, on the other hand, identified Hāla with the Śātavāhana, king of Pratiṣṭhāna, to whom the Jain tradition attributes in A.D. 467 the reformation of the calendar of the church. Keith[8] places the *Sattasaī* in the middle of 5th century while D. R. Bhandarkar attempts to push the date to 6th century.[9] Professor K. A. Nilakantha Sastry[10] takes it to 2nd or 3rd century A.D. and Mirashi to as late as 8th century.[11]

The language of the Gāthās is the variety of Prākrit known as Māhārāṣṭrī. It is considered as the Prākrit *par excellence*.[12] Daṇḍin remarks: *mahārāṣṭrāśrayām bhāṣām prakṛṣṭam prākṛtaṃ viduḥ.*

In the following pages I have given some 100 verses selected from the *Sattasaī* of Hāla and arranged them to some extent on the basis of subject matter. Grammatical notes accompany the verses, in the beginning rather elaborately but minimized later since the student will be by then in a position to read through the verses on his own with very little effort. A short sketch of the grammar of this language and a glossary of items with Sanskrit equivalents and English translation are also appended to the text.

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[7] Āryā meter consists ordinarily of 30 mātrās in the first hemistich, 27 in the second, and is broken into 12+18 and 12+15. There are 16 varieties in Sanskrit, 27 in Prākrit.

[8] *History of Sanskrit Literature*, p. 224

[9] *Bhandarkar Commemoration Volume*, p. 189

[10] *A History of South India*, p. 90 and 330

[11] *Indian Historical Quarterly*, Dec. 1947, pp. 300–310

[12] for details see R. Pischel's *Comparative Grammar of the Prakrit Languages* (Trd. by Subhadra Jhā), Introduction.

I have used for the purpose of this selection the following two editions :

1. *Das Saptaśatakam des Hāla*, ed. by A. Weber, Leipzig, 1881.

2. *Hindī Gāthāsaptaśatī*, ed. by Narmadeśwara Caturvedī, Caukhambā Vidyābhavan, Benares, India, 1961.

The following works have been cited in the notes to the verses, and they are indicated as shown in the parentheses.

1. T. Burrow and M. B. Emeneau, *A Dravidian Etymological Dictionary* (*Dr. Ety. Dict.*), Oxford, 1961.

2. R. Pischel, Ed. *Hemacandra's Grammatik der Prākritsprachen* (*Hem.*), Halle, 1877.

3. R. Pischel, Ed. *Deśīnāmamālā of Hemacandra* (*Hem. Deśi*), Poona, 1938.

4. E. B. Cowell, Ed. *Prākritaprakāśa of Vararuchi* (*Var.*), Hertford, 1854.

The other abbreviations used in the notes are too obvious to need any listing here.

PHONOLOGY

The significant sounds (phonemes) of Māhārāṣṭrī, the language of the following selections, may be conveniently described under two broad divisions : *Consonants* and *vowels.*

Consonants :

PLOSIVES	Velar	Palatal	Retroflex	Dental	Labial
Unaspirate					
voiceless	k	c	ṭ	t	p
voiced	g	j	ḍ	d	–[1]
Aspirate					
voiceless	kh	ch	ṭh	th	ph
voiced	gh	jh	ḍh	dh	bh
Nasals					
voiced			ṇ		m
Semivowels					
voiced			r	l	v
Sibilants					
voiceless				s	
voiced	h				

Distribution : General Remarks

1. Initially in a word,[2] all except /ṭ/ can occur. /ṭh, ḍ, ḍh/ are rare.

2. Medially /ṭ, kh, ṭh, th/ are not found; /c, ch, j, jh, ph/ are not frequent.

---

[1] Some texts write /b/ in places where the text we have followed uses /v/.

[2] 'word' is defined later.

3. The plosives occur medially as geminates and with a nasal.
4. Clusters of an unaspirate and an aspirate also occur medially.
5. Geminates of nasals, and of /v, l, s/ are possible medially.
6. Finally only /m/ can occur.

Unaspirate plosives:

/k/ and /g/

Initially:	/kaā/ 'done'; /kaham/ 'how'
	/gaā/ 'gone'; /geham/ 'house'
Medially:	/–kavvam/ 'poetry'
	/–gīvā/ 'neck'
	/sakaa–/ 'with hair'
	/maragaa/ 'emerald'
As geminate:	/mukkam/ 'abandoned'
	/maggo/ 'path'
With Nasal:	/vamka/ 'crooked'
	/bhuamga/ 'serpent'

/c/ and /j/

Initially:	/carai/ 'moves'
	/jarā/ 'oldage'
	/cāo/ 'bow' (weapon)
	/jāva/ 'as far'
As Geminate:	/vacca/ 'go' (Imp. 2 sg.)
	/vijjū/ 'lightning'
Medially:	/–citte/ 'mind' (loc. sg.)
	/–jāā/ 'wife'
With Nasal:	/kamcua/ 'blouse'
	/bhumjasu/ 'enjoy' (Imp. 2 sg.)

/ṭ/ and /ḍ/

Initially:	only /ḍ/ /ḍahai/ 'burns'

Medially:	only /ḍ/ /–paḍimā/ 'image'; /vaḍa–/ 'banyan tree'
As Geminate:	/–vaṭṭam/ 'top, back' /ṇivuḍḍa/ 'sunk'
With Nasal:	/veṇṭa/ 'stalk' /maṇḍala/ 'circle'

/t/ and /d/

Initially:	/taha/ 'thus' /deva/ 'god' (voc. sg.) /tumam/ 'you' (nom. sg.) /daṭṭham/ 'seen'
Medially:	/–taru–/ 'tree' /–deha/ 'body' /–tala–/ 'bottom' /–damsaṇa/ 'sight'
As Geminate:	/putti/ 'daughter' (voc. sg.) /chiddam/ 'hole' /rittā/ 'lost' /ṇiddā/ 'sleep'
With Nasal:	/cimtei/ 'thinks' /rumda–/ 'wide'

/p/

Initially:	/pio/ 'lover'; /puṇo/ 'again'
Medially:	/–paḍimā–/ 'image'; /kāpurisa/ 'bad person'
As Geminate:	/sappo/ 'serpent'
With Nasal:	/jampai/ 'chatters'

Aspirate Plosives:

/kh/ and /gh/

Initially:	/khara–/ 'cruel'; /khala–/ 'rogue' /ghara–/ 'house'; /gholai/ 'rolls'

Medially:	/–ghaṇā–/ 'firm'
As Cluster:	/bhikkhu–/ 'mendicant'
	/–aggha–/ 'water given to a guest'
With Nasal:	/–samgha–/ 'group'
/ch/ and /jh/	
Initially:	/chittam/ 'touched'
	/jhatti/ 'at once'
	/chaṇo/ 'moment'
	/jhaṇa–/ 'tinkle'
Medially:	/–chāhi/ 'shadow'
	/–jhaṇai/ 'tinkles'
As Cluster:	/accheram/ 'surprise'
	/ujjhasi/ 'are carried'
With Nasal:	/samjhā–/ 'twilight'
/ṭh/ and /ḍh/	
Initially:	/ṭhiam/ 'stood'
	/ḍhakkam/ 'large drum'
Medially:	/paḍhium/ 'to read'
	/daḍha–/ 'firm'
As Cluster:	/puṭṭhim/ 'back'
	/vaḍḍhai/ 'increases'
With Nasal:	/gaṇṭhi/ 'knot'
	/saṇḍho/ 'eunuch'
/th/ and /dh/	
Initially:	/thavei/ 'places'
	/dhāvai/ 'runs'
	/thaṇa–/ 'breast'
	/dhaṇum/ 'bow' (weapon)
Medially:	/–dhoam/ 'washed'
	/–dhārā–/ 'stream'
As Cluster:	/attha–/ 'wealth'
	/vuddha–/ 'Buddha'

With Nasal:	/jāṇamti/ 'know' (3d pl.)
	/camda–/ 'moon'
/ph/ and /bh/	
Initially:	/phalai/ 'results'
	/bhamai/ 'wanders'
	/phariso/ 'touch'
	/bhamaro/ 'honey bee'
Medially:	/–phala–/ 'fruit'
	/–bhamgura/ 'transitory'
As Cluster:	/puppham/ 'flower'
With Nasal:	/sabbhāva/ 'good nature';
	/sambharaṇa–/ 'remembrance'

Nasals: There are only two contrastive nasal phonemes. The velar, palatal and the dental always occur in clusters with homorganic plosives. Therefore, they are here considered as variants (allophones) of the labial /m/.

/ṇ/ and /m/	
Initially:	/ṇāha/ 'protector'
	/mālā/ 'garland'
	/ṇa/ 'neg.particle'
	/mā/ 'prohibitive particle'
Medially:	/maṇo/ 'mind'; /viṇā/ 'without'
	/sama–/ 'equal'; /dumo/ 'tree'
As Geminate:	/dhaṇṇā/ 'blessed'
	/dhamma–/ 'virtue'
Finally: /m/	/talam/ 'bottom';
	/ciram/ 'for long'

Semivowels:

Initially:	/rakkhai/ 'protects'
	/likkhae/ 'is written'

	/ravo/ 'sound'
	/lehe/ 'letter' (loc. sg.)
	/vijjū/ 'lightning';
	/visam/ 'poison'
Medially:	/karam/ 'hand'
	/jalam/ 'water'
	/ghariṇī/ 'housewife'
	/pulimdī/ 'woman of a tribe'
	/jave/ 'in a hurry';
	/kuviā/ 'angered'
As Geminate:	/kallam/ 'next day'
	/savvam/ 'all'
With Nasal:	/cumvai/ 'kisses'
Sibilants (/h/	is also grouped under this heading)
Initially:	/sattī/ 'strength'
	/hattha–/ 'hand'
	/suham/ 'pleasure'
	/horam/ 'hour'
Medially:	/hāso/ 'smile'; /rasai/ 'roars'
	/vāha–/ 'hunter'; /vahai/ 'carries'
As Geminate:	only /s/
	/kassa/ 'whose'; /rassī/ 'rope'
As Cluster:	/uṇha–/ 'heat'
	/gimha–/ 'summer'
	/soṇhā/ 'daughter-in-law'
	/vimhao/ 'surprise'
	/alhādo/ 'joy'
Vowels:	/a, ā, i, ī, u, ū, e, o/

General Remarks on Distribution:

1. Initially all but /ū/ can occur.
2. Medially all vowels can occur.

3. Finally all vowels can occur; the long vowels are rare.
4. Before geminates and clusters, long vowels do not occur.

/a/ and /ā/

/amiam/ 'nectar'
/āṇamti/ 'know' (3d pl.)
/hasijjai/ 'is smiled'
/hāso/ 'smile'
/ṇa/ 'neg. particle'
/mā/ 'prohibitive particle'
/ajja/ 'today'
/ajjā/ 'venerable'

/i/ and /ı/

/iṇam/ 'this'; /lihai/ 'licks'
/īsam/ 'jealousy'; /dīvao/ 'lamp'
/tarai/ 'crosses'
/taṇuī/ 'slender one'

/u/ and /ū/

/ua/ 'see'; /uṇha/ 'heat'
/muham/ 'face'; /ruaī/ 'weeping'
/pūriā/ 'fulfilled'; /rūam/ 'beauty'
/suṇasu/ 'listen' (Imp. 2d sg.)
/sāsū/ 'mother-in-law'

/e/ and /o/ have each two allophones : one, phonetically short, occurs always before clusters and geminates; the other, phonetically long, occurs elsewhere.

/e/ /mettam/ 'only'; /eṇhim/ 'now'; /ei/ 'comes' /ṇeha–/ 'affection'; /gaaṇe/ 'in the sky';

/o/ /doccam/ 'function of a servant'; /poṭṭa–/ 'stomach'; /osarai/ 'vanishes'; /gorī/ 'Gauri'; /hāso/ 'smile'

SYLLABLE DIVISION

We may give here some hints for syllabic division in Prakrit, as a help to the student in reading the material.

1. A vowel alone constitutes a syllable.

2. A consonant, before a vowel, is taken along with the vowel to form one syllable. *e.g.*, *vi*

3. An intervocalic consonant goes with the following vowel to constitute a syllable.

e.g., *meho* has two syllables, *me-ho*.

4. The first consonant of a geminate or a cluster belongs with the preceding vowel while the second consonant goes with the following vowel in making up a syllable.

e.g., *maggo* will be two syllables, *mag–go*.

similarly,

amto will be *am–to*.

Since neither a geminate nor a cluster of consonants is found to occur initially in a word, they cannot be taken *in toto* to the following vowel.

5. The final consonant in a word belongs with the preceding vowel.

e.g., *muham* is *mu–ham*.

We may list here some of the main sources in Sanskrit for the reflexes in the Prakrit sound system. Only those which have more than one source in Sanskrit are given here. Otherwise the reflex in Prakrit has the same source in Sanskrit. First single consonants are given.

Prakrit		*Sanskrit*				
/kh/		/kh/	*e.g.,*	khara–	khara–	'cruel'
	(rare)	/k/		khujja–	kubja–	'crooked'
		/kṣ–/		khamā	kṣamā	'patience'
/g/		/g/		gaaṇa–	gagana–	'sky'
		/gr–/[1]		gāma–	grāma–	'village'
/ch/		/ch/		chāā	chāyā	'shadow'
		/kṣ–/		chaṇo	kṣaṇa–	'moment'
/j/		/j/		jarā	jarā	'oldage'
		/y/		jaha	yathā	'as'
		/jñ–/		jāṇi–(ūṇa)	jñā–(tvā)	'having known'
/jh/		/jh/		jhatti	jhaṭiti	'at once'
		/dhy/		samjhā	sandhyā	'twilight'

---

[1] Instead of saying g < gr–, and later p < pr, b < br– etc., we could alternately state that g < g–, p < p–, etc., implying that /r/ as second member of initial clusters is lost in Prakrit.

/ṭh/		/sth–/	*e.g.,*	ṭhia–	sthita–	‘stood’ (ptcpl.)
/ḍ/		/ḍ/		ḍiṇḍimo	ḍiṇḍima–	‘drum’
	(rare)	/–t–/		paḍimā	pratimā	‘image’
		/–ṭ–/		paḍaho	paṭaha–	‘kettledrum’
/ḍh/		/ḍh/		ḍhakkam	ḍhakka–	‘large drum’
	(rare)	/–th–/		paḍhama–	prathama–	‘first’
		/–ṭh–/		paḍhium	paṭhitum	‘to read’
/ṇ/		/n/		ṇaī	nadī	‘river’
		/–ṇ–/		aruṇa–	aruṇa–	‘red’
	(rare)	/sn–/		ṇeha–	sneha–	‘affection’
/d/		/d/		daia–	dayita–	‘lover’
	(rare)	/–t–/		parido	paritaḥ	‘around’
/p/		/p/		pai–	pati–	‘husband’
		/pr–/		paḍimā	pratimā	‘image’
/bh/		/bh/		bhāro	bhāra–	‘load’
		/bhr–/		bhamaro	bhramara–	‘honeybee’
	(rare)	/sm–/		bharaṇa–	smaraṇa–	‘remembrance’
/ l /		/ l /		salila–	salila–	‘water’
	(rare)	/–r–/		muhalo	mukhara–	‘noisy’

/v/		/v/	*e.g.*, vaaṇa–	vadana–	'face'
		/b/	vahu–	bahu–	'much'
	(rare)	/m/	vammaho	manmatha–	'cupid'
		/–p–/	diṇavai	dinapati–	'Sun'
		/br–/	vamha–	brahma–	'Brahma'
/s/		/s/	hāso	hāsa–	'smile'
		/ś/	sesa–	śeṣa–	'remaining'
		/ṣ/	roṣa–	roṣa	'anger'
		/śv–/[2]	sāsa–	śvāsa–	'breath'
/s/		/śr–/	suvvai	śrūyate	'is heard'
/h/		/h/	hāso	hāsa–	'smile'
		/–kh–/	suham	sukham	'pleasure'
		/–gh–/	lahua–	laghuka–	'small one'
		/–th–/	pahio	pathika–	'traveller'
		/–dh–/	ṇihi–	nidhi–	'treasure'
		/–bh–/	ahiṇava–	abhinava–	'fresh'
	(rare)	/–ś–/	daha–	daśa–	'ten'
		/–s–/	diaha–	divasa–	'day'

---

[2] See footnote 1.

Geminates and Clusters:

Prakrit	*Sanskrit*				
/–kk–/	/–kt–/	*e.g.,*	mukkam	muktam	‘released’
	/–kr–/		sakko	śakraḥ	‘Indra’
	/–kv–/		pikkam	pakvam	‘ripe’
	/–tk–/		ukkero	utkaraḥ	‘heap’
	/–lk–/		vakkala–	valkala–	‘bark garment’
/–gg–/	/–gn–/		lagga–	lagna–	‘stuck’
	/–gr–/		ugga–	ugra–	‘fierce’
	/–dg–/		muggaro	mudgaraḥ	‘hammer’
	/–rg–/		maggo	mārgaḥ	‘path’
/–kkh–/	/–kṣ–/		bhikkhu	bhikṣuḥ	‘mendicant’
	/–ṣk–/		pokkharo	puṣkaraḥ	‘lake’
/–ggh–/	/–rgh–/		diggha–	dīrghaḥ	‘long’
	/–rghy–/		aggha–	arghya–	‘water given to a guest’
/–cc–/	/–ty–/		saccam	satyam	‘truth’
/–jj–/	/–dy–/		vijjū	vidyut	‘lightning’
	/–bj–/		khujjo	kubjaḥ	‘crooked’

	/–yy–/	*e.g.*, sejjā	śayyā	'bed'
	/–ry–/	kajjo	kārya–	'work'
/–cch–/	/–kṣm–/	lacchī	lakṣmī	'Lakshmi'
/–jjh–/	/–dhy–/	majjhaṇṇo	madhyāhna–	'midday'
/–ṭṭ–/	/–rt–/	ṇaṭṭao	nartakaḥ	'dancer'
/–ḍḍ–/	/–rt–/	gaḍḍo	gartaḥ	'ditch'
/–ṭṭh–/	/–ṣṭ–/	diṭṭhi–	dṛṣṭiḥ	'sight'
	/–ṣṭh–/	puṭṭhim	pṛṣṭham	'back'
/–ḍḍh–/	/–rdh–/	vaḍḍhai	vardhate	'increases'
/–tt–/	/–kt–/	bhatta–	bhakta–	'divided'
	/–tm–/	attā	ātmā	'self'
	/–tr–/	mitto	mitra–	'friend'
	/–pt–/	sutta–	supta–	'slept'
	/–rt–/	dhut o	dhūrtaḥ	'wicked'
/–dd–/	/–dr–/	dariddo	daridra–	'poor'
	/–bd–/	saddo	śabdaḥ	'noise'
	/–rd–/	cauddaha	caturdaśa	'fourteen'
/–tth–/	/–st–/	vitthaa–	vistṛta	'spread'
/–ddh–/	/–gdh–/	muddho	mugdhaḥ	'innocent'

	/–dhv–/	*e.g.*, addhā	adhvā	‘way’
	/–rdh–/	addha–	ardha–	‘half’
/–pp–/	/–tp–/	uppala–	utpala–	‘blue lotus’
	/–pr–/	vippo	vipra–	‘brahmin’
	/–rp–/	sappo	sarpaḥ	‘serpent’
	/–lp–/	appa–	alpa–	‘little’
/–pph–/	/–ṣp–/	puppham	puṣpam	‘flower’
/–bbh–/	/–dbh–/	sabbhāva–	sadbhāva–	‘good nature’
	/–bhr–/	vibbhamā	vibhramā	‘gait’
/–ṇṭ–/	/–nt–/	veṇṭa–	vṛnta–	‘stalk’
/–ṇṭh–/	/–nth–/	gaṇṭhi–	granthi–	‘knot’
/–ṇṇ–/	/–ṇy–/	araṇṇa–	araṇya–	‘forest’
	/–ny–/	maṇṇu–	manyu–	‘anger’
	/–rṇ–/	kaṇṇa–	karṇa–	‘ear’
/–ṇh–/	/–kṣṇ–/	tiṇham	tīkṣṇam	‘sharp’
	/–śn–/	paṇho	praśna–	‘question’
	/–ṣṇ–/	uṇha–	uṣṇa–	‘heat’
	/–sn–/	ṇhāṇam	snānam	‘bath’
/–mp–/	/–lp–/	jampai	jalpati	‘chatters’

/–mm–/	/–nm–/	*e.g.*, vammaho	manmathaḥ	'cupid'
	/–my–/	sommo	saumyaḥ	'pleasant'
	/–rm–/	kammo	karma–	'work'
/–mh–/	/–ṣm–/	gimha–	grīṣma–	'summer'
	/–hm–/	vamha–	brahma–	'Brahma'
/–ll–/	/–ly–/	kallam	kalyam	'next day'
/–vv–/	/–rv–/	savvam	sarvam	'all'
	/–vy–/	kavvam	kāvyam	'poem'
/–ss–/	/–ts–/	ussuo	utsukaḥ	'eager one'
	/–śm–/	rassī	raśmiḥ	'rope'
	/–śy–/	avassam	avaśyam	'certainly'
	/–śv–/	asso	aśvaḥ	'horse'
	/–ṣy–/	maṇussa–	manuṣyaḥ	'man'
	/–sy–/	tassa	tasya	'his' (gen. sg.)

Vowels:

Prakrit	*Sanskrit*			
/a/	/a/	*e.g.*, pasu–	paśu–	'animal'
bef.CC–	/ā/	kavvam	kāvyam	'poem'

	(rare)	/ā/	*e.g.*, taha	tathā	'thus'
	(rare)	/i/	ia	iti	'in this way'
	(rare)	/u/	garu–	guru–	'heavy'
		/ṛ/	daḍha–	dṛḍha–	'firm'
/ā/		/ā/	pāa–	pāda–	'foot'
			paḍimā	pratimā	'image'
/i/		/i/	pai–	pati–	'lord'
		/ī/	alia–	alīka–	'false'
	bef.CC–	/ī/	issaro	īśvaraḥ	'lord'
	(rare)	/a/	puṭṭhim	pṛṣṭham	'back'
	(very rare)	/u/	puriso	puruṣaḥ	'man'
	,, ,,	/e/	diara–	devara–	'brother-in-law'
		/ṛ/	amiam	amṛtam	'nectar'
/ī/		/ī/	dīvao	dīpaka–	'lamp'
/u/		/u/	muham	mukham	'face'
	bef.CC–	/ū/	uddham	ūrdhvam	'above'.
		/ṛ/	pāuam	prākṛtam	'Prakrit'
/ū/		/ū/	rūam	rūpam	'shape'
/e/		/e/	teṇa	tena	'he' (instr. sg.)

	(rare)	/a/	*e.g.*, sejjā	śayyā	'bed'
	,,	/ī/	eriso	īdṛśaḥ	'of this kind'
	,,	/ū/	neura–	nūpura–	'anklet'
		/ai/	kelāso	kailāsaḥ	'abode of Śiva'
/o/		/o/	rosa–	roṣa–	'anger'
		/au/	gori–	gauri–	'Gauri'
		/va/	do–	dva–	'two'

MORPHOLOGY

We may distinguish here three types of 'word' classes. Of these, two types are identified by 'inflectional morphemes', and the third type does not show these inflectional morphemes. There are two sets of inflectional morphemes, nominal inflections marking 'nouns' and verbal inflections signalling 'verbs'. These inflectional morphemes come as last elements in words and nothing further could be added to them. In a word, then, at least two members are seen, and the one is inflectional morpheme. The other to which inflections are added may be called 'base'. A different set of affixal morphemes commonly known as prefixes may go before the base. Words consisting of more than one base morpheme may be labelled 'compounds'.

Neither a base nor an inflectional morpheme occurs by itself as a free form. A minimal free form then always has one of the two sets of inflectional morphemes. The third class of words, generally described as indeclinables, occurs as free forms though they are not marked by any of the inflectional morphemes. This is also supported by the graphic convention in which these forms are written as independent words.

The nominal inflections mark for number and case and in a few instances, the distinction for gender can be noticed. The verbal inflections, on the other hand, mark number and person. There are two numbers, singular and plural, and seven cases—nominative, accusative, instrumental, ablative, genitive, locative and vocative.

General Remarks:

1. The vocative singular form is considered as the base form[1] to which the nominal inflections are added to denote other case and number relations.

2. The final vowel in the vocative forms (except in feminine –a stems) designates the stem types, namely, –a stems, –i stems, and –u stems.

3. These three stem types cover the majority of cases and there are only one or two types which do not fall under these and which are therefore given at the end, separately.

4. There is no dual number except in the numeral for 'two'.

5. In the feminine, there is no distinction made in the forms for instrumental, genitive and locative. The context has to make it clear what case relation is intended in each case.

6. The neuter distinguishes itself only in the nominative and the accusative (only plural). Otherwise, masculine and neuter nouns are declined in the same way.

7. –u stems are closely parallel to –i stems in their declensional forms.

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[1] only in fem. –a stems, the stem is decided from the internal structure.

Nominal inflections:

Singular

		nom.	acc.	abl.	instr.	gen.	loc.	voc.
–a stems :	mas./neut.	o/m[1]	m	ao	eṇa	ssa	e,mmi	ϕ
	fem.	a				ae,ai		e
–i stems :	mas./neut.	i		io	ṇā	ṇo,ssa	mmi	ϕ
	fem.					ie		
–u stems :	mas./neut.	u		uo	ṇā	ṇo,ssa	mmi	ϕ
	fem.					ue		

Plural

	nom.	acc.	instr.	gen.	loc.	voc.
–a stems : mas./neut.	a/ai(m)	e/ai(m)	ehi(m)	aṇa(m)	esu	a/ai(m)
fem.		ao	ahi(m)		asu	ao
–i stems : mas./neut.		ṇo, io	ihi(m)	iṇa(m)	isu	ṇo, io
fem.		io				io
–u stems : mas./neut. fem.		uo	uhi(m)	uṇa(m)	usu	uo

In plural, vocative is not distinguished from the nominative.

Some morphophonemic rules: The following rules are applicable not only in declensional forms, but in compounds too.

1. $-\breve{\bar{V}}+\breve{\bar{V}}->\bar{V}$ (V=homorganic vowel)
2. $-V_1+V_2->V_2$ (V_1 and V_2 are non-homorganic vowels) $V_1=a$

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[1] mas. selects o, neuter selects m.

Paradigms: –a stem (mas.) putta– 'son'

		Singular		*Plural*
nom.	putta+o	putto	putta+a	puttā
acc.	putta+m	puttam	putta+e	putte
abl.	putta+ao	puttāo		—
inst.	putta+eṇa	putteṇa	putta+chi	puttehi
gen.	putta+ssa	puttassa	putta+aṇa	puttāṇa
loc.	putta+e	putte	putta+esu	puttesu

–a stem (neut.) phala– 'fruit'

	Singular	*Plural*
nom.	phalam	phalāi(m)
acc.	phalam	phalāi(m)

The remaining forms are like the masculine –a stem forms.

–a stem (fem.) māla– 'garland'

	Singular	*Plural*
nom.	mālā	mālāo
acc.	mālam	mālāo
abl.	mālāo	—
instr.	mālāe	mālāhi(m)
gen.		mālāṇa(m)
loc.		mālāsu
voc.	māle	mālāo

–i stem (mas.) pai– 'husband'

	Singular	*Plural*
nom.	paī	paiṇo
acc.	paim	paiṇo
abl.	paīo	—
instr.	paiṇā	paīhi(m)
gen.	paiṇo	paīṇa(m)
loc.	paimmi	paīsu

Feminine –i stem distinguishes itself only in instrumental, genitive, and locative (singular), in having one form *e.g.*, devi– 'goddess' has *devīe* for all these cases. In the plural (nom. acc.), it can take only *–io*, as in *devīo*.

–u stem (fem.) vahu– 'bride'

	Singular	*Plural*
nom.	vahū	vahūo
acc.	vahum	vahūo
abl.	vahūo	—
instr.	vahūe	vahūhi (m)
gen.		vahūṇa (m)
loc.		vahūsu

Masculine and Neuter –u stems are differentiated only in the singular (instrumental, genitive, and locative).

Some other important paradigms which are declined differently.

	piu– 'father'		māa– 'mother'	
	Singular	*Plural*	*Singular*	*Plural*
nom.	piā	piaro	māā	māāo
acc.	piaram	piaro/piuṇo	māaram	—
instr.	piuṇā	piūhi(m)	māāe	māāhi(m)
gen.	piuṇo	piūṇam	,,	māāṇa
loc.	—	piūsu(m)	,,	māāsu

Pronouns:

Pronominal inflection follows the nominal inflection in general, but differs in individual formations. It is therefore convenient just to list the paradigms for some of the important pronouns. The distinction to person is indicated only in the personal pronouns.

	Ist person		*IInd Person*	
	Singular	*Plural*	*Singular*	*Plural*
nom.	aham	amhe	tumam	tumhe
acc.	mamam	amhe,ṇo	tumam	tumhe,vo
instr.	mae	amhehim	tue	tumhehim
gen.	mama,majjha, maha,me	amhāṇam,ṇo	tuha,tujjha, te	tumhāṇam,vo
loc.	mai,mamammi	amhesu	tai,tumammi	tumhesu

IIIrd Person

	Singular		*Plural*	
	mas./neut.	fem.	mas./neut.	fem.
nom.	so/tam	sā	te/tāim	tāo
acc.	tam	tam	te/tāim	tāo
instr.	teṇa	tāe,tīe	tehi(m)	tāhi(m)
gen.	tassa,se		tāṇa(m)	tāṇa(m)
loc.	tassim		tesu	tāsu

Relative Pronoun: ja– 'who'

	Singular		*Plural*	
	mas./neut.	fem.	mas./neut.	fem.
nom.	jo/jam	jā	je/jāi	jāo
acc.	jam	jam	je	jāo
instr.	jeṇa	jiṇā,jāe	jehim	jāhim
gen.	jassa	jīe	jāṇam	jāṇam
loc.	jassim	jāhe	jesu	jāsu

The interrogative, ka– 'who ?' is similarly declined.

Verb

General Observations:

1. Verbal inflections mark for person (1st, 2nd, 3rd) and number (singular, plural).

2. Two classes of verbs may be distinguished: (i) Those which have the stem in –a (before the inflection), and (ii) Those which have the stem in –e.

3. The majority of verbs are, in what is known as, the active voice. Very few forms are noted in the middle voice.

4. Verbs are distinguished for tense, present and future, and mode, Indicative, Imperative, Optative (rare).

5. Verbs are also distinguished for voice—active, passive.

Verbal inflections: Present Indicative

	Singular	*Plural*
I person	mi[1]	mo[1]
II person	si	ha
III person	i	mti

Present Imperative

I person	(mu)[1]	mo,mha[1]
II person	ϕ,su,hi[2]	ha
III person	u	mtu

Present Optative

Optative is marked by –ejjā which goes before the verbal inflections.

	Singular	*Plural*
Person 1	ϕ	ma
2	si	ha
3	ϕ	ϕ

---

[1] In –a verbs, the stem vowel becomes long before these endings. And the morphophonemic rules do not apply in the case of verbal endings.

[2] hi is found only in the second class of verb, *i.e.*, –e stem.

Future: The future is marked by the infix –issa–. The endings are the same as in the present indicative, except for 1st singular which is *–m* in the future.

Passive: The passive is marked, generally, by –(i)jja–.[1] –jja after stems in final vowel, and –ijja after stems in consonants.

(*Note:* In the optative, future, and the passive the stem vowel of the verb is not added. Markers for these are added directly to the root before the verbal inflections are added.)

Paradigms

Present Indicative

–a verb, vaha– 'carry'; –e verb, piṭṭe– 'strike'

		Singular	*Plural*	*Singular*	*Plural*
Person	1	vahāmi	vahāmo	piṭṭemi	piṭṭemo
	2	vahasi	vahaha	piṭṭesi	piṭṭeha
	3	vahai	vahamti	piṭṭei	piṭṭemti

Present Imperative

–a verb, vaha– 'carry'; –e verb, piṭṭe– 'strike'

		Singular	*Plural*	*Singular*	*Plural*
Person	1	(vahāmu)	vahāmo	piṭṭemu	piṭṭemo
	2	vahasu	vahaha	piṭṭehi	piṭṭeha
	3	vahau	vahamtu	piṭṭeu	piṭṭemtu

Present Optative

kuppe– 'to be angry'

		Singular	*Plural*
Person	1	kuppejja	kuppejjāma
	2	kuppejjāsi	kuppejjāha
	3	kuppejja	kuppejja

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[1] Only the most general type is treated here. Passive is also formed, as if from the present stem, for example, *suvvai, ruvvai.*

		Future		Passive	
		lag(g)– 'cling'		de/di– 'give'	
		Singular	*Plural*	*Singular*	*Plural*
Person	1	laggissam	laggissāmo	dijjāmi	dijjāmo
	2	laggissasi	laggissaha	dijjasi	dijjaha
	3	laggissai	laggissamti	dijjai	dijjamti

Other Verbal formations: Of these, we may note participles differentiated for present, past, and the future; infinitives and gerundives.

Participles: The present participle is formed by adding –(*a*)*mta* to the root, and the past participle by adding –*ia* to the root. (see later).

The future participle adds future marker –issa and then the present participle marker.

e.g., present participle : pucchamta
(from pucch– 'ask')
future participle : pucchissamta

Past Participle: The past participle morpheme has many allomorphs, (ia, a, ta, ṇa). The root also, in some cases, has allomorphs before the participle marker. The root form in final vowel takes –*a*, as in *ka–a* (*kaa*) 'done', *gaa* 'gone', *bhīa* 'afraid'. The root form ending in a consonant (mostly, /h, v, m, ḍ/) add –*ia*, as in *gahia* 'seized', *kuvia* 'angered', *pūria* 'filled', *paḍia* 'fallen'. The root form ending in other consonants add –*ta* (which also becomes –*dha*, as in *ruddha* 'obstructed'), as in *chitta* (from chiv–) 'smeared', mutta (from mumc–) 'released'. –*ṇa* is noted in forms like diṇṇa (from de/di–) 'given', bhiṇṇa (from bhimḍ–) 'split'.

There is an infinitive formed by adding –(i)um, to the root, and a gerund formed by adding –ūṇa.

The root form ending in a vowel adds *–um*, as in *soum* 'to listen', *kāum* 'to do'; the root form ending in a consonant adds *–ium*, as in, *paḍhium* 'to read', *hasium* 'to laugh'. The root form ending either in a vowel or a consonant adds *–uṇa* to form a gerundive, as in, *kāuṇa* 'having done', *daṭṭhūṇa* 'having seen'.

Prefixal morphemes: These are bound morphemes which go either before nouns or verbs. The common verbal prefixes are ṇi–, vi–, pa– and sam–.

When we examine forms like ṇiccala, ṇigguṇa, and ṇiruddha, ṇisāmia,[1] it will be evident that there are two prefixes here, one, which effects the doubling of the initial consonant of the following morpheme (except when it is /s/), and the other which has no such effect. It would therefore be necessary to distinguish these two prefixes. One we may write as ṇi– and the other as ṇiC– (C representing the same consonant as of the initial of the following morpheme). This may be supported by historical evidence, which gives us ni– and nir– for the earlier stage.

This prefix ṇiC– has an allomorph ṇī– when the initial consonant of the following morpheme is /s/.

e.g., ṇīsāsa, ṇīsarai

Another prefixal morpheme which effects doubling of the initial consonant of the following morpheme may be noted in forms sam-uvvahai (without the prefix, vahai), sam-ullihai (lihai). We may write this prefix uC– (which again, historically, was ud– with a final consonant).

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[1] Without the prefix, these forms have no doubling of consonant, initially, as in guṇa–, cala–, etc.

Compounds

In a compound, we may have any number of base morphemes. A compound, sometimes, is as long as a complete line of verse. The inflection, however, is added only once, at the end.[1]

e.g., pasuvai, pāapaḍiassa (of two members)
gahiagghapamkaam, samjhāsalilamjalim (of three members)
mahāṇasakammalaggamasimailieṇa
ṇiccalaṇiruddhaṇīsāsadiṇṇaaṇṇāṇa
rosāruṇapaḍimāsamkamtagorimuhaamdam

As may be seen here, the compound may have only nominals as its members, or may have nominals and verbals. The morphophonemic rules that we have listed before are applicable here as may be noticed in the following examples.

$-V+V- > V$:	rosa + aruṇa > rosāruṇa
	ghaṇa + ālimgaṇa > ghaṇālimgaṇa
but $-V+V[CC > V[CC$:	gahia + attho > gahiattho
$-V_1+V_2[CC > V_2[CC$:	sūṇa + oṭṭham > sūṇoṭṭham
	gaa + imdo > gaimdo
	vāa + uttiṇa > vāuttiṇa
	rakkhaṇa + ekkamaṇā > rakkhaṇekkamaṇā

but, where $-V_1+V_2[CC$ results because of allomorphic variation of the second member of the compound, the rule does not apply.

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[1] The feminine stems, however, retain their nom. sg. ending, as may be noticed in *samjhā*salilamjalim, *paḍimā*samkamta–

e.g., muha + amdam > muhaamdam

here, amdam is an allomorph of camdam when it is second member in a compound.

Similarly,

diṇṇa + aṇṇāṇa > diṇṇaaṇṇāṇa (for kaṇṇāṇa)
para + aṇammi > paraaṇammi (for jaṇammi)

Indeclinables: These include what are known as particles, connectives, adverbs.

particles are : hu, tti, re, vva/va, ccea/cea

vva alternates with *va* : *vva* after vowels and *va* after /m/

e.g., ṇaḍi vva : geham va
murao vva : pittam va

va is sometimes also found after vowels : hasai va,
coreṇa va

ccea (also vvia, ccia) alternate with cea (via and cia)

ccea is found after vowels and *cea* after /m/

e.g., khalo ccea : tuman cea
āsāo ccia : dharaṇim cia
majjhimo vvia : pamkam via

Connectives are : ca, ahavā, jai, etc.,
ca alternates with *a* : *ca* after /m/ and *a* after vowels.

e.g., moṇam ca : dariddo a
suham ca : ujjuassa a

adverbs are : kaham, puṇo, kallam, kira, ciram, pi, etc.,

puṇo freely alternates with *uṇa*.

pi alternates with *vi* : *pi* after /m/ and *vi* after vowels

e.g., diṇṇam pi : hontī vi
ciriḍim pi : khujjo vi

TEXT

1. *pasuvaiṇo rosāruṇapaḍimāsamkamtagorimuhaamdam/*
gahiagghapamkaam via samjhāsalilamjalim ṇamaha//

pasuvaiṇo = gen. sg. mas. –i stem, pasuvai 'lord of cattle'
pasu-vai = a determinative cpd.
note that p– in paiṇo (3) alternates with –v in –vaiṇo (when it is second member of a cpd.)

rosāruṇa .... amdam = acc. sg. mas. –a stem
rosa + aruṇa 'red with anger'; paḍimā 'reflexion', fem. –a stem
samkamta = √kam + sam (a prefix), past participle of √kam = 'go'
gori + muha + amdam 'the moonlike face of Gori'
gori is pasuvai's spouse
–amda is an alternant form of camda– (4) (as second member of a cpd.)
notice that in a cpd. all the members except the final lose their inflexion and are in their stem form.

The final vowel of muha– and the initial of amdam did not coalesce as in rosa + aruṇa since a consonant cluster (here –md–) never permits a long vowel before it.

gahiaggha ...... m = acc. sg. neut. –a stem
gahia + aggha (the vowel is short before clusters)
gahia = past participle of √gah 'to seize'
via = a particle of comparison (by metathesis of skt. *iva*)
samjhā ...... m = acc. sg. mas. –i stem
samjhā = 'the twilight' (both morning and evening when prayers are offered to gods)

salila + amjalim
ṇamaha = lmp. 2nd pl. act. of √ṇam 'to bow'

2. *amiam pāuakavvam paḍhium soum ca je ṇa jāṇamti|*
kāmassa tattatamtim kuṇamti te kaham ṇa lajjamti||

amiam = acc. sg. neut. –a stem, amia– 'nectar'
pāua–kavvam = acc. sg. neut. –a stem
pāua = Prakrit
paḍhium and soum are infinitives ending in –um which is either directly added to the root as in so–um 'to hear' or to the stem with an *i* as in paḍh–i–um 'to read' (*cf.* Hindi paRh– 'to read')
ca = a connective, meaning 'and'
je = relative pronoun, nom. pl. mas. ja– 'who'
ṇa = negative particle
jāṇamti = 3d pl. pres. act. of √jāṇ– 'to know'
kāmassa = gen. sg. mas. –a stem, kāma = 'god of love'
tatta–tamtim = acc. sg. mas. –i stem
tatta (= skt. tatva ?) 'mysteries (of love)'
kuṇanti = 3d pl. pres. act. of √kuṇ– 'to make'
(√kuṇ–/√kar–)
te = pronoun, 3d person, nom. pl. mas. je. . . . . .te
kaham = adv. 'how'
lajjamti = 3d pl. pres. act. of √lajj– 'to feel shy'

3. *pāapaḍiassa paiṇo puṭṭhim putte samāruhamtammi|*
daḍhamaṇṇudūmiāi vi hāso ghariṇīe ṇikkamto||

pāapaḍiassa (pāa–paḍiassa) = gen. sg. mas. –a stem
pāapaḍia– 'fallen on the feet'.
paḍia = past participle of √paḍ– 'to fall'
paiṇo = gen. sg. mas. –i stem, pai– 'husband'
puṭṭhim = acc. sg. mas. –i stem

(*cf.* Hem. 1,129.35 – Hem. allows pu– only for Āpabhramśa)

putte = loc. sg. mas. –a stem, putta– 'son'

sam–ā–ruhamtammi = loc. sg. mas.

ruhamtammi = present participle from √ruh– 'climb', loc. sg. mas.

putte puṭṭhim samāruhamtammi = locative absolute construction in which the subject and the predicate are in the locative case and the whole construction having an adverbial force – 'while the son was climbing the back'.

daḍha–maṇṇu–dūmiāi = gen. sg. fem. –a stem

daḍha–maṇṇu = a determinative cpd. the first member is an attribute of the second. 'firm anger'

vi = particle

hāso = nom. sg. mas. –a stem, hāsa– 'smile'

ghariṇīe = gen. sg. fem. –i stem, ghariṇī 'housewife' (*cf.* Hindi ghar–)

ṇik–kamto = nom. sg. mas., past participle from ṇik–kam– 'get out' (*cf.* sam–kamta in verse 1)

4. *ghariṇīe mahāṇasakammalaggamasimailieṇa hattheṇa|*
chittam muham hasijjai camdāvattham gaam paiṇā||

mahāṇasa–kamma–lagga–masi–mailieṇa = instr. sg. mas. –a stem

lagga = past participle of √lagg– 'to cling'

masi = a native (deśi) word, meaning 'black', (*cf. Dr. Ety. Dict.* 4187 Kan. Tel. masi–)

mailiena = 'smeared' (*cf.* Hindi mailā 'dirt')

hattheṇa = instr. sg. mas. –a stem, hattha– 'hand'

chittam = acc. sg. neut. –a stem, past participle of √chiv– Hem. 4.182

hasijjai = 3d sg. pres. passive. has–ijja–i
camda + avattham = acc. sg. neut. 'state of the moon'
paiṇā = instr. sg. mas.

5. *teṇa ṇa marāmi maṇṇūhi pūriā ajja jeṇa re suhaa/*
toggaamaṇā maramtī mā tujjha puṇo vi laggissam//

teṇa = instr. sg. pronominal, ta–
marāmi = pres. 1st sg. act. of √mar– 'to die'
maṇṇūhi = instr. sg. mas. –u stem, maṇṇu– 'anger'
pūriā = nom. sg. fem. –ā stem, past participle of √pūr– 'fill'
jeṇa = instr. sg. pronominal, ja–
suhaa = voc. sg. mas. –a stem
tog–gaa–maṇā = nom. sg. fem. –a stem
gaa = past participle of √ga– 'to go'
tujjha = gen. sg. pronominal, 2nd person
puṇo = adv. 'again'
laggissam = fut. 1st sg. act. of √lagg– 'to cling'

note the construction :
teṇa ṇa marāmi . . . . *jeṇa* tujjha puṇo laggissam

6. *paṇaakuviāṇa doṇha vi aliapasuttāṇa māṇaillāṇa/*
ṇiccalaṇiruddhaṇīsāsadiṇṇaaṇṇāṇa ko mallo//

paṇaa–kuviāṇa = gen. pl. mas. –a stem (instead of expected dual)
kuvia = past participle of √kuv– 'to be angry'
doṇha = numeral, gen. pl. mas. do– 'two'
alia–pasuttāṇa = gen. pl. mas. –a stem
pasutta = pa–sutta, past participle of √suv– 'to sleep'
māṇaillāṇa = gen. pl. mas. –a stem
māṇa = 'self pride'

–illa – emphatic and popular suffix which indicated possession as well as intensity. –illa appears as the usual emphatic replacement for the suffix –ima, both in contrastive and other adjectives. (*cf. JAOS* 82.4.p. 518)

ṇic–cala–ṇi–ruddha–ṇī–sāsa–diṇṇa–aṇṇāṇa = gen. pl. mas.

ruddha = past participle of √rudh– 'check'

diṇṇa = past participle of √de– 'give'

mallo = nom. sg. mas. –a stem, malla 'strong'; a native word. (*cf. Dr. Ety. Dict.* 3871 Kan.malla 'wrestler')

7. *pasia pie kā kuviā suaṇu tumam paraaṇammi ko kovo/*
ko hu paro ṇāha tumaṁ kīsa auṇṇāṇa me sattī//

pasia = imp. 2nd sg. active. pa–sia

pie = voc. sg. fem. –a stem. piā– 'beloved'

kā = demonstr. pronoun. nom. sg. fem.

kuviā = participle, nom. sg. fem. √kuv– 'to be angry'

su–aṇu = voc. sg. fem. –u stem 'of fair limbs'

tumam = pers. pron. 2nd nom. sg.

para–aṇammi = loc. sg. mas. –a stem

Notice the nominal/pronominal distinction being confused. We find both putte and jaṇammi for locative sg.; the latter would also be only jaṇe in the earlier stage of the language.

kovo = nom. sg. mas. –a stem, kova– 'anger'

hu = emphatic particle, goes with the preceding word.

ṇāha = voc. sg. mas. –a stem, ṇāha– 'husband'

a–uṇṇāṇa = gen. pl. neut. –uṇṇa 'fortune'

me = gen. sg. pers. pron. 1st.

sattī = nom. sg. mas. –i stem, satti 'strength' (notice the forms –aṇu, –uṇṇāṇa, –aṇammi, do not keep the initial consonants when they are second members of a cpd. As first members, they are seen as taṇu, puṇṇāṇa, jaṇammi).

8. *kim dāva kaā ahavā karesi kāhisi a suhaa ettāhe/*
avarāhāṇa alajjira sāhasu kaarā khamijjamtu//

dāva = particle of emphasis
kaā = past participle of √kar–, nom. sg. fem. –ā stem
ahavā = connective, 'or' a (= ca) 'and'
karesi = pres. ind. act. 2nd sg. of √kar– 'to do'
kāhisi = fut. ind. 2nd sg. of √kar–
avarāhāṇa = gen. pl. mas. ava– √rāh–
a–lajjira = voc. sg. mas. a– is negative particle
sāhasu = imp. 2nd sg. act. of √sāh– 'tell'
(Hem. 4.2 gives also samghai besides sāhai as substitutes for kathayati(skt.)
kaarā = nom. pl. mas.
khamijjantu = 3d pl. pass. of √kham– 'to excuse, forgive'

9. *kallaṃ kira kharahiao pavasihai pio tti suvvai jaṇammi/*
taha vaḍḍha bhaavai ṇise jaha se kallaṃ via ṇa hoi//

kallam = adv. 'next morning'
kira = particle of emphasis, goes with the preceding word.
khara–hiao = nom. mas. sg. –a stem 'cruel hearted'
pa–vasihai = fut. 3d sg. act. of pa–√vas 'live'
tti = particle, doubling of *t* after a vowel.
suvvai = 3d sg. pres. passive, of √su– 'hear'
vaḍḍha = imp. 2nd sg. act. of √vaḍḍh– 'increase'
bhaavai = voc. sg. fem. –i stem
ṇise = voc. sg. fem. –a stem, ṇisā– 'night'
se = pronominal, gen. sg. mas.

hoi = pres. 3d sg. act. ind. of √hu– 'become'

note the construction :

taha vaḍḍha . . . . . . *jaha* kallam ṇa hoi

10. *mahumacchiāi daṭṭham daṭṭhūṇa muham piassa sūṇoṭṭham/*
īsāluī pulimdī rukkhacchāam gaā aṇṇam//

mahu–macchiāi = instr. sg. fem. –a stem 'honey–bee'

daṭṭham = acc. sg. neut. –a stem

daṭṭhūṇa = gerundive from √daṭṭh– 'see'

sūṇ–oṭṭham = acc. sg. neut.

īsāluī and pulimdī are nom. sg. fem. –i stems

rukkha–cchāam = acc. sg. fem. –a stem 'shade of a tree'

note the gemination of consonant in cchāam when it is the second member of a cpd.

aṇṇam = pronominal, acc. sg. of aṇṇa– 'other'

(It is suggestive that the husband has had relation with another woman.)

11. *bhamai parido visūrai ukkhivium se karam pasārei/*
kariṇo pamkakkhuttassa ṇehaṇialāviā kariṇī//

bhamai = pres. ind. 3d sg. act. of √bham– 'wander'

parido = adv. possibly an ablative form from pari–, (*cf.* aggīdo)

visūrai = pres. ind. 3d sg. act. of √visūra– (which Var. VIII. 63 lists as a substitute for skt. √khid–'bemoan')

uk--khivium = infinitive

pa–sārei = pres. ind. act. 3d sg. of pa–sār– 'spread'

pamkakkhuttassa = gen. sg. mas. attribute to kariṇo

–kkhutta = past participle of √khud–

(note the doubling of the initial consonant which is not warranted. metre requires khutta–)

ṇeha–ṇia–lāviā = nom. sg. fem. –a stem

lāviā = past participle of √lav– 'speak' (causal)

12. *ekkallamao diṭṭhīa maia taha pulaio saaṇhāe|*
piajāassa jaha dhaṇum paḍiam vāhassa hatthāo||

ekkallamao = nom. sg. mas.
mao is the mas. counterpart of maī 'deer'
diṭṭhīa = instr. sg. fem. –i stem, diṭṭhī– 'sight';
metre requires here diṭṭhia
pulaio = past participle of pulaa– which is listed in
Var. VIII. 69 as a substitute of √ dṛś 'see'
saaṇhāe = sa–aṇhā (–aṇhā an alternant form of taṇhā–
'thirst') instr. sg. fem. –a stem
pia–jāassa = gen. sg. mas.
pia–jāo = a determinative cpd.
dhaṇum = nom. sg. neut. –u stem, dhaṇu– 'bow'
vāhassa = gen. sg. mas.
hatthāo = abl. sg. mas. –a stem, hattha– 'hand'
notice the construction :
taha pulaio ...... *jaha* dhaṇum paḍiam

13. *ekkakkamaparirakkhaṇapahārasammuhe*
kuramgamihuṇammi|
vāheṇa maṇṇuvialamtavāhadhoam dhaṇum mukkam||

ekka .... muhe = loc. sg. neut.
kuramga–mihuṇammi = loc. sg. neut. mihuṇa– 'a pair'
vāheṇa = instr. sg. mas. vāha– 'hunter'
maṇṇu–vialamta–vāha–dhoam = nom. sg. neut.
vi–alamta = present participle from vi–√gal– 'drop'
notice the loss of initial consonant of gal– after a word with a final vowel.
vāha = 'tears' (*cf.* Var. III. 38, 54) – note that this is a homonym with vāha– 'hunter'. If we had vappa– instead of vāha– 'tears' as one would expect (from skt. bāṣpa 'tears'), then there would be no homonymity.

Since a single consonant remained instead of a geminate, the long vowel preceding it, is retained.
dhoam = past participle of √ dhuv– 'wash'
mukkam = past participle, nom. sg. neut.

note the construction: ekkakkama .... mihuṇammi = a locative absolute construction, in which the first part is a predication of the second.

vāheṇa .... dhaṇum mukkam = a passive construction in which the actor will be in the instrumental and the concord is between the object and the verb.

14. *uddhaccho piai jalam jaha jaha viralamgulī ciram pahio|*
pāvāliā vi taha taha dhāraṃ taṇuim pi taṇuei||

uddhaccho = nom. sg. mas. (uddha–accho), a determinative cpd. attribute to pahio
piai = pres. ind. 3rd sg. act. of √ pā– 'drink'
viralamgulī = nom. sg. mas. –i stem (virala–amgulī)
ciram = adv. 'for a long time'
pahio = nom. sg. mas.
pāvāliā = nom. sg. fem. –a stem
dhāram = acc. sg. neut.
taṇuim = acc. sg. neut. attribute to dhāram, taṇu–'thin'
taṇuei = pres. ind. 3d sg. act. – a secondary formation from the noún taṇu– 'thin'
notice the correlation between :
jaha jaha .... taha taha
" as .... so "

15. *dhaṇṇā tā mahilāo jā daiam siviṇae vi pecchamti|*
ṇidda vvia teṇa viṇā ṇa ei kā pecchae siviṇam||

dhaṇṇā = nom. pl. fem. –a stem, dhaṇṇā– 'blessed'
tā = personal pronoun, nom. pl. fem. of ta–

mahilāo = nom. pl. fem. –a stem, mahilā– 'woman'
daiam = acc. sg. mas. daia– 'lover'
siviṇae = loc. sg. neut. siviṇa– 'dream' (*cf.* Var. I. 3, III. 62)
pecchamti = pres. ind. 3d pl. act. of √ pecch– 'see' (Var. XII. 18)
ṇidda = nom. sg. fem. the shortening of the final ā before a cluster in vvia since long vowel is not tolerated in such an instance.
viṇā = indeclinable, always goes with a form in the instrumental.
ei = pres. ind. 3d sg. act. of √ i 'go'
pecchae = pres. ind. 3d sg. middle of √ pecch– 'see'

16. *piasaṃbharaṇapaloṭṭamtavāhadhārāṇivāabhīāe|*
dijjai vamkagīvāe dīvao pahiajāāe||

pia . . . . . . bhīāe = instr. sg. fem. –a stem
sam–bharaṇa = (*mbharaṇa? < *mharaṇa < smaraṇa (skt.) Var. VIII. 18 gives bhara– as a substitute for √ smṛ– (smara–)
pa–loṭṭamta = present participle from pa– √ loṭṭ– 'roll'
bhīā = past participle from √ bhī– 'to fear'
dijjai = pres. ind. 3d sg. passive, of the root √ de– 'give' the vowel is shortened before a geminate consonant; the expected form would be *dījai.*
vamka–gīvāe = instr. sg. fem.
vamka for the expected *vakka*, *cf.* sakka from śakra (skt.) Var. III. 3
pahia–jāāe = instr. sg. fem. jāā– 'wife'

17. *agghāi chivai cumvai ṭhavei hiaammi jaṇiaromamco|*
jāākavolasarisam pecchaha pahio mahuapuppham||

agghāi = pres. ind. 3d sg. act.
(agghāi < *āgghāi < *ā + ghrāti (skt.), *cf.* āghrāṇa)

the shortening of initial vowel is expected.

chivai = pres. ind. 3d sg. act. of √ chiv– 'to touch'
cumvai = pres. ind. 3rd sg. act. of √ cumv– 'to kiss'
ṭhavei = pres. ind. 3d sg. act. of √ ṭhā– 'place'
jāā .... sarisam = acc. sg. neut. attribute to mahuapuppham
–puppham = acc. sg. neut. (*cf. Var.* III. 35, 51)
cf. Ta. pūppu 'flowering' } Dr. *Ety. Dict.* 3564
Tel. puvvu 'id.'

18. *geham va vittarahiam ṇijjharakuharam va salilasuṇṇaiam|*
gohaṇarahiam goṭṭham va tīa vaaṇam tuha vioe||

geham = nom. sg. neut.
vitta–rahiam = an attribute to *geham*, in nom. sg. neut. similarly salilasuṇṇaiam is an attribute to ṇijjharakuharam, gohaṇarahiam is an attribute to goṭṭham; all these forms are in nom. sg. neut.
tīa = personal pron. gen. sg. fem.
vaaṇam = nom. sg. neut. –a stem, vaaṇa– 'face'
tuha = gen. sg. personal pron.
vioe = loc. sg. mas.

here vaaṇam in tuha vioa– is compared to geham, ṇijjarakuharam, and goṭṭham of above description.

19. *kattha gaam raivimvam kattha paṇaṭṭhāo candatārāo|*
gaaṇe valāavamtim kālo horam va kaṭṭhei||

kattha = adv. in the locative force (*Var.* VI. 7)
rai–vimvam = nom. sg. neut.
paṇaṭṭhāo and camdatārāo are both in nom. pl. fem.
pa–ṇaṭṭha = past participle
gaaṇe = loc. sg. neut. –a stem, gaaṇa– 'sky'

valāa–vamtim = acc. sg. mas. –i stem
kaṭṭhei = pres. ind. 3d sg. of √ kaṭṭh– 'tell'

20. *khaṇabhamgureṇa pemmeṇa māuā dūmia mhi ettāhe|*
siviṇaaṇihilambheṇa va diṭṭhapaṇaṭṭheṇa loammi||

khaṇabhamgureṇa = khaṇa–bhamgureṇa, attribute to pemmeṇa–both are in instr. sg. neut.
māuā = voc. sg. fem. –a stem
dūmia = nom. sg. fem. –a stem (past participle) shortening of the final long vowel is expected before a cluster.
mhi = pres. ind. 1st sg. act. (*cf. Var.* VII. 7)
(mhi < *ahmi < asmi (skt.)
ettāhe = adv. in the locative force.
(ettāhe < *ettaise < *ettādṛśe < etādṛśe)
lambha = from √ lambh– 'attain'
diṭṭha and pa–ṇaṭṭha both are past participles.
loammi = loc. sg. mas. –a stem, loa– 'people'

21. *vijjhāvijjai jalaṇo gahavaidhūāi vitthaasiho vi|*
aṇumaraṇaghaṇālimgaṇapiaamasuhasijjiramgīe||

jalaṇo = nom. sg. mas.
gaha–vai–dhūāi = instr. sg. fem. –a stem
dhūā– 'daughter' (*cf. Var.* IV. 33)
vitthaa–siho = nom. sg. mas. attribute to jalaṇo
vi–tthaa = past participle
aṇu–maraṇa–ghaṇālimgaṇa–piaama–suha–sijji–ramgīe = instr. sg. fem.
ghaṇālimgaṇa = ghaṇa + ālimgaṇa 'tight embrace'

22. *jhamjhāvāuttiṇagharavivarapaloṭṭamtasaliladhārāhim|*
kuḍḍalihiohidiaham rakkhai ajjā karaalehim||

jhamjhā ..... dhārāhim = instr. pl. fem.
pa–loṭṭamta = participle; Hem. 4.166 lists paloṭṭa as

a substitute for pratyāgam (praty + ā + √ gam) 'to return' (*cf.* Hindi lauṭ– 'to return')
kuḍḍa–lihiohi–diaham = acc. sg. mas.
lihiohi = lihia + ohi
lihia = past participle of √lih– 'to write'
rakkhai = pres. ind. 3d sg. act. of √ rakkh– 'to protect'
kara–alehim = instr. pl. mas.
–alehim is an alternant form of talehim

23. *āucchamti sirehi vivaliehi ua khaḍiehi ṇijjamtā|*
ṇippacchimavaliapaloiehi mahisā kuḍamgāi||

ā–ucchamti (pucchamti) = pres. ind. 3d pl. act. √pucch– 'ask'. sirehi, vivaliehi, khaḍiehi are all in instr. pl. mas.
vi–valiehi is an attribute to sirehi.
valia = past participle of √ val– 'to bend'
ua = imp. 2nd sg. (*cf. Hem.* 8.2) (Weber explained this as a shortened form from the Vedic √ ūh 'observe')
ṇijjamtā = participle, nom. pl. fem.
ṇip–pacchima–valia–pa–loiehi = instr. pl. neut.

24. *aṇṇamahilāpasamgam de deva karesu amha daiassa|*
purisā ekkamtarasā ṇa hu dosaguṇe viāṇamti||

aṇṇa–mahilā–pasamgam = acc. sg. mas.
pa–samga– 'affair'
de = a term of address (*cf.* skt. he)
deva = voc. sg. mas.
karesu = imp. 2d. sg, act. of √ kar– 'make'
amha = gen. pl. personal pron.
daiassa = gen. sg. mas. daia– 'husband'
note that the attribute amha is in pl. while the noun daiassa is in sg.
ekkamta–rasā = nom. pl. mas.

ekka–amta
dosaguṇe = acc. pl. (instead of dual of skt.)
vi–āṇamti = pres. ind. 3d pl. act. of vi + √ jāṇ– 'know'

25. *ahava guṇa vvia lahuā ahavā guṇaaṇṇuo ṇa so loo/*
ahava mhi ṇigguṇā vā vahuguṇavamto jaṇo tassa//

ahava = indeclinable, 'or'
lahuā = nom. pl. mas. lahua– 'small'
note the alternation ahava/ahavā in the same verse. In the second line the final vowel has to be short because of a cluster following. The shortening of the vowel in *ahava* of the first line may be for metre.
mhi = pres. ind. 1st sg. act.

26. *rūam acchīsu ṭhiam phariso amgesu jampiam kaṇṇe/*
hiaam hiae ṇihiam vioiam kim tha deveṇa//

rūam, jampiam, hiaam, and vioiam = are all in nom. sg. neut.
acchīsu = loc. pl. mas. –i stem, acchi– 'eye'
(*cf. Var.* III. 30) (in skt. we would have a dual form)
ṭhia is past participle of √ ṭhā 'stand', jampia is past participle of √ jamp– 'speak', and vi–oia (loia–) is past participle of vi–√ loa– 'see'.
phariso = nom. sg. mas. pharisa = 'touch' (*cf. Var.* III. 62)
tha = adv. (attha–) 'here'

27. *ehijja so pautthio ahaam kuppejja so vi aṇuṇejja/*
ia kassa vi phalai maṇorahāṇa mālā piaamammi//

ehijja = pres. optative, 3d sg. act. (pres. ind. 3d sg. is *ei*)
pa–uttho = nom. sg. mas. (past participle)
pa–uttho < *pravasta < proṣita (skt.) 'exiled'
kuppejja = pres. optative, 1st sg. act: of √ kup– 'to get angry'

aṇuṇejja = pres. opt. 3d sg. act. of aṇu + √ ṇi– 'lead'
ia = adv. 'thus' (*cf. Var.* I. 14)
phalai = pres. ind. 3d sg. act. of √ phal– 'fructify'

28. *vāāi kim bhaṇijjau kettiamettam va likkhae lehe/*
tuha virahe jam dukkham tassa tumam cea gahiattho//

vāāi = instr. sg. fem.
bhaṇijjau = imp. 3d sg. passive, √ bhaṇ– 'speak'
kettia–mettam = *cf. Var.* IV. 25 for kettia–
likkhae = pres. ind. 3d sg. passive of √ likh– 'to write'
lehe = loc. sg. mas. –a stem, leha– 'letter'
gahia–attho
gahia = past participle of √ gah– 'to seize'

29. *ajja mae teṇa viṇā aṇuhūasuhāi sambharamtīe/*
ahiṇavamehāṇa ravo ṇisāmio vajjhapaḍaho vva//

ajja = adv. 'today' *cf.* Hindi āj– 'today'
mae = instr. sg. personal pron.
aṇuhūa–suhāi = acc. pl. neut.
aṇu–hūa = past participle from aṇu + √ hu– 'become'
sam–bharamtīe = instr. sg. fem.
ahiṇava–mehāṇa = gen. pl. mas.
ṇi–sāmio = past participle from ṇi + √ sam–
vajjha–paḍaho = nom. sg. mas.

30. *samtamasamtam dukkham suham ca jāo gharassa jāṇamti/*
tā puttaa mahilāo sesāo jarā maṇussāṇam//

ca = connective, *cf.* a (8)
jāo = pronominal, nom. pl. fem.
puttaa = voc. sg. mas.
mahilāo and sesāo are both nom. pl. fem.
jarā = fem. nom. sg.
maṇussāṇam = gen. pl. mas. –a stem, maṇussa– 'man'

31. *ṇa a diṭṭhim ṇei muham ṇa a chivium dei ṇālavai kim pi/*
taha vi hu kim pi rahassam ṇavavahusamgo pio hoi//

diṭṭhim = acc. sg. mas. –i stem, diṭṭhi– 'eye'
ṇei and dei are pres. ind. 3d sg. act. of √ ṇī–, √ de–
chivium = inf. for √ chiv– 'to touch'
ṇa + ālavai; ā–lavai = pres. ind. 3d sg. act. of
√lav– 'speak'
rahassam = acc. sg. neut. rahassa– 'secret'
ṇava–vahu–samgo = nom. sg. mas.

32. *hasiam adiṭṭhadamtam bhamiamaṇikkamtadehalīdesam/*
diṭṭhamaṇukkhittamuham eso maggo kulavahūṇam//

hasiam = past participle from √ has– 'smile', nom. sg. neut.
a–iṭṭha–damtam = nom. sg. neut.
–iṭṭha is a variant form of diṭṭha– when second member of a cpd.
bhamiam = past participle from √ bham– 'wander'
a–ṇikkamta–dehalī–desam = nom. sg. neut.
ṇik–kamta = past participle of ṇik– √ kam– 'stride'
aṇ–ukkhitta–muham = nom. sg. neut.
ukkhitta = past participle of ukkhiv–
eso = pronominal, nom. sg. mas.

33. *asarisacitte diare suddhamaṇā piaame visamasīle/*
ṇa kahai kuḍumvavihaḍaṇabhaeṇa taṇuāae soṇhā//

a–sarisa–citte = loc. sg. neut.
suddha–maṇā is an attribute to soṇhā = nom. sg. fem.
kahai = pres. ind. 3d sg. act. (= skt. *kathati but
kathayati — modelled on forms like vahai.)
kuḍumva–vihaḍaṇa–bhaeṇa = instr. sg. mas.

taṇuāae = pres. ind. 3d sg. middle. secondary formation from the noun taṇu– 'thin'.
soṇhā (= skt. snuṣā, *cf. Var.* II. 47) = nom. sg. fem.

34. *camdasarisam muham se sariso amaassa muharaso tissā/*
sakaaggaharahasujjalacumvaṇaam kassa sarisam se//

se = gen. sg. fem. of sa– 'that'
amaassa = gen. sg. neut. amaa– 'nectar'; *cf.* amiam (verse 2)
tissā = gen. sg. fem.
sa–kaa–ggaha–rahasujjala–cumvaṇaam = nom. sg. neut.
(g) gaha– from √ gah– 'seize'
rahasa + ujjala = rahasujjala

35. *virahe visam va visamā amaamaā hoi samgame ahiam/*
kim vihiṇā samaam via dohim pi piā viṇimmaviā//

sam–gama from sam + √ gam– 'go'
ahiam = adv.
vihiṇā = instr. sg. mas. –i stem, vihi– 'creator'
dohim = instr. pl. (numeral), do– 'two'

36. *tumgo ccia hoi maṇo maṇamsiṇo amtimāmu vi dasāsu/*
atthamaṇammi vi raiṇo kiraṇā uddham cia phuramti//

tumgo = nom. sg. mas.
maṇamsiṇo = gen. sg. mas.
amtimāmu (amtimāsu ?) = loc. pl. fem. amtimā– 'last'
ccia alternates with cia; tumgō ccia, uddham cia
phuramti = pres. ind. 3d pl. act. of √ phur– 'throb'

37. *sarae mahaddahāṇam amte sisirāi vāhiruṇhāim/*
jāāi kuviasajjaṇahiaasaricchāi salilāim//

sarae and amte are loc. sg.
mahaddahāṇam = gen. pl. mas.

sisirāi = nom. pl. neut. sisira– 'cold'
vāhir = adv. *cf.* Hindi bāhar 'outside'
uṇhāim = nom. pl. neut. uṇha– 'heat'
jāāi = nom. pl. neut. jāa = past participle from
  jā– 'be born'

38. *suaṇo ṇa kuppai vvia aha kuppai vippiam ṇa cimtei|*
aha cimtei ṇa jampai aha jampai lajjio hoi||

kuppai = pres. ind. 3d sg. act. of √ kup (p)– 'to be angry'
cimtei = pres. ind. 3d sg. act. of √ cimt– 'think'
jampai = pres. ind. 3d sg. act. of √ jamp– 'chatter'
lajjio = nom. sg. mas. lajjia = past participle of
  √ lajj– 'to become shy'

39. *phalasampattīa samoṇaāi tumgāi phalavipattīe|*
hiaāi supurisāṇam mahātarūṇam va siharāim||

phala–sampattīa and phala–vipattīe are both
instr. sg. fem. –i stems
vipatti is the opposite of sampatti– 'abundance'
sama–oṇaāi = nom. pl. neu⁺.
Here the supurisa– 'great man' is compared to mahātaru –'big tree' which does not change its status either in 'gain' or in 'loss'.

40. *daḍharosakalusiassa vi suaṇassa muhāhi appiam katto|*
rāhumuhammi vi sasiṇo kiraṇā amaam via muamti||

daḍha . . . . . . ssa = gen. sg. mas. attribute ṭo suaṇassa
kalusia = past participle from kalus–, secondary form
  from the noun kalusa– 'dirt'
muhāhi = abl. sg. neut.
katto = adv.
amaam = acc. sg. neut. (*cf.* amiam – verse 2)
muamti = pres. ind. 3d pl. act. of √ mu– 'release'

41. *vasaṇammi aṇuvviggā vihavammi agavviā bhae dhīrā|*
homti ahiṇṇasahāvā samesu visamesu sappurisā||

vasaṇammi and vihavammi are both loc. sg. neut.
vasaṇa is the opposite of vihava– 'fortune'
aṇ–uv–viggā = nom. pl. mas.
aṇ– = negative particle, alternates with a– in agavviā. aṇ– is the form before morphemes beginning with a vowel, and a– is the form before morphemes beginning with a consonant.
a–hiṇṇa–sahāvā = nom. pl. mas.
–hiṇṇa = past participle of √ bhimd– 'split'

42. *daṭṭhūṇa rumdatuṇḍaggaṇiggaam ṇiasuassa dāḍhaggam|*
bhoṇḍī viṇāvi kajjeṇa gāmaṇiaḍe jave carai||

daṭṭhūṇa = gerundive
rumda = Hem. *Deśī*. VII. 14. lists as an equivalent of skt. vipula– 'wide'
ṇia–suassa = gen. sg. mas. sua– 'son'
dāḍha = is listed as substitute of skt. daṃṣṭrā in Hem. *Deśī*. II.139
bhoṇḍī = possibly bhaṇḍī (?) 'an unchaste woman' — Hem. *Deśī*. VI. 109
jave = acc. pl. mas. java– 'grain'
carai = pres. ind. 3d sg. act. of √ car– 'graze'

43. *taḍasaṇṭhiaṇīḍekkamtapīluārakkhaṇekkadiṇṇamaṇā|*
agaṇiaviṇivāabhaā pūreṇa samam vạhai kāī||

samṭhia = sam–ṭhia, past participle of sam– √ ṭhā– 'stand'
pīluā = 'a young bird', *cf.* pilha–, Hem. *Deśī*. VI. 46. *cf.* Telugu pilla. Maraṭhī pīla– 'a young one', in

general of dogs, cats, hens, parrots, crows, and some other birds' (*Weber*). Hindi, pillū 'worm'. Skt. pīlu– 'atom, worm, insect'.

a–gaṇia = past participle of √ gaṇ– 'count'
samam = adv. goes with an instrumental, here pūreṇa
vahai = pres. ind. 3d sg. act. of √ vah– 'carry'
kāī = nom. sg. fem. –i stem, kāī– 'crow'

44. *ṇaccaṇasalāhaṇaṇiheṇa pāsaparisaṇṭhiā ṇiuṇagovī|*
sarisagoviāṇa cumvai kavolapaḍimāgaam kaṇham||

salāha = skt. ślāghā, *cf. Var.* III. 63
sarisa–goviāṇa = gen. pl. fem. –i stem, govī– 'milkmaid'
cumvai = pres. ind. 3d sg. act. of √ cumv– 'kiss'
kaṇham = acc. sg. mas. –a stem, kaṇha– 'Krishna'

45. *dhāvai vialiadhammillasicaasamjamaṇavāvaḍakaraggā|*
caṇḍilabhaavivalāamtaḍimbhaparimaggiṇī ghariṇī||

dhāvai = pres. ind. 3d sg. act. of √ dhāv– 'run'
vi–alia = past participle of vi– √ gal– 'scatter'
dhammilla = seems a formation with the suffix –illa, but the form dhamm(a)– is not found to occur in the sense of 'hair'.
caṇḍila = a native word for 'barber'; (*cf.* Hem. *Deśī.* III.2)

46. *golāṇaīe kacche cakkhamto rāiāi pattāim|*
upphaḍai makkaḍo khokkhei poṭṭam ca piṭṭei||

cakkhamto = nom. sg. of the present participle from √ cakkh– 'taste' cf. Hindi cakhnā 'to taste'
pattāim = acc. pl. neut. –a stem
upphaḍai = pres. ind. 3d sg. act. of up– √ phaḍ– 'jump' (phaḍ– is a variant of √ paḍ– as in paḍia)

khokkhei = pres. ind. 3d sg. a denominative from khokkha 'a kind of noise'

poṭṭam = acc. sg. may be from Dravidian, poṭṭa 'stomach' Kan. hoṭṭe/poṭṭe (*Dr. Ety. Dict.* 3677) *cf.* Hem. *Deśī.* VI. 60 (poṭṭam = udaram (skt.) 'stomach')

piṭṭei = pres. ind. 3d sg. act. of √ piṭṭ– 'strike' (may be a native word). *cf.* Hindi pīṭnā 'to beat'
cf. also Kan. peṭṭu 'to beat' } *Dr. Ety.*
Tel. peṭṭu 'blow' } *Dict.* 3601

47. *bharaṇamiaṇīlasāhaggakhaliacalaṇaddhavihuavakkhauḍā|*
tarusiharesu vihamgā kaha kaha vi lahamti saṇṭhāṇam||

ṇamia = past participle of √ ṇam– 'to bow'

khalia = past participle of √ khal– 'to slip'

taru–siharesu = loc. pl. neut.

kaha kaha = repetition for emphasis. kaha alternates with kaham. kaha before vi, kaham before pi.

lahamti = pres. ind. act. 3d pl. of √ lah– 'obtain' (In skt. this root is middle).

sam–ṭhāṇam = acc. sg. neut. ṭhāṇa is from √ ṭhā– 'stand'

48. *ua olijjai moham bhuamgakittīa kaḍaalaggāi|*
ojjharadhārāsaddhāluеṇa sīsam vaṇagaeṇa||

olijjai = pres. ind. 3d sg. passive from the nominal olla– 'wet'

bhuamga–kittīa = instr. sg. fem. –i stem

vaṇa–gaeṇa = instr. sg. mas. vaṇa–gaa = 'wild elephant'

49. *dhārādhuvvamtamuhā lamviavakkhā ṇiumciaggīvā|*
vaivеḍhaṇesu kāā sūlāhiṇṇa vva dīsamti||

dhārādhuvvamtamuhā, lamviavakkhā, and ṇiumciaggīvā = all are attributes to kāā. nom. pl. mas. –a stems

dhuvvanta = pres. particple of √ dhuv(v)– 'to wash'
lamvia = past participle of √ lamv– 'hang'
ṇi–umcia = past participle of ṇi– √ kumc– 'spread'
dīsamti = pres. ind. 3d pl. passive

50. *mahisakkhamdhavilaggam gholai simgāhaam*
simisimamtam/
āhaavīṇājhamkārasaddamuhalam masaavumdam//

gholai = pres. ind. 3d sg. act. of √ ghol– 'wander'
cf. *Var*. VIII. 6, ghol– is given as a substitute
for skt. √ ghūrṇa– 'wander'
simisimamtam = pres. participle. nom. sg. neut.
(an onomatopoeic word)

51. *vaṇadavamasimailamgo rehai vimjho gaṇehi dhavalehim/*
khīroamamthaṇucchaliaduddhasitto vva mahumahaṇo//

gaṇehi = instr. pl. mas. gaṇa– 'cloud'
uc–chalia = past participle of √ cal– 'move' (cal– alternates with chal–) *cf.* Hindi uchalnā
'to move in merriment'
mahu–mahaṇo = nom. sg. mas. an epithet of Viṣṇu.
(The Vindhya mountain is compared to Vishnu having white dots of milk from the milky ocean, being black from the forest fire, and covered with white clouds.)

52. *kīramuhasacchahehim rehai vasuhā palāsakusumehim/*
vuddhassa calaṇavamdaṇapaḍiehi vva bhikkhusamgehim//

vasuhā = nom. sg. fem. vasuha– 'earth'
vuddhassa = gen. sg. mas. vuddha– 'Buddha'
(Here the earth with its reddish Palāśa flowers similar to the beaks of parrots, is compared with Buddha's feet covered by the prostrating mendicants.)

53. *sukkhamtavahalakaddammaghammavisūramtakamaḍha-pāḍhīṇam/*
diṭṭham adiṭṭhauvvam kāleṇa talam taḍāassa//

sukkhamta = present participle of √ sukkh– 'to dry'
cf. Hindi sūkhnā 'to get dry'
visūramta = present participle of √ visūra (a substitute of √ khid– 'suffer')
(picture of a dried pond in summer when its bottom can be seen.)

54. *aviralapaḍamtaṇavajaladhārārajjughaḍiam paatteṇa/*
apahutto ukkhivium rasai va meho mahim uaha//

paatteṇa = instr. sg. neut. paatta– 'effort'
ghaḍia = past participle of √ ghaḍ– 'bind'
apahutto (a–pa–hutto) = nom. sg. mas.
hutta = past participle of √ hu– 'become'
rasai = pres. ind. 3d sg. act. of √ ras– 'roar'

55. *dhūlimailo vi pamkamkio vi taṇaraiadehabharaṇo vi/*
taha vi gaimdo garuattaṇeṇa ḍhakkam samuvvahai//

raia = past participle of √ rac– 'to arrange'
ḍhakkam = acc. sg. ḍhakka– 'a big drum'
sam–uv–vahai = pres. ind. 3d sg. act. √ vah– 'carry'

56. *osarai dhuṇai ṣāham khokkhāmuhalo puṇo samullihai/*
jamvūphalam ṇa geṇhai bhamaro tti kaī paḍhamaḍakko//

o–sarai = pres. ind. 3d sg. act. of √ sar– 'move'
dhuṇai = pres. ind. 3d sg. act. of √ dhuṇ– 'shake'
kaī = nom. sg. mas. –i stem, kai– 'monkey'
(The monkey, because of a previous painful experience, is mistaking grapes for bees and is afraid to pluck them).

57. *girisotto tti bhuamgam mahiso jīhāi lihai samtatto/*
mahisassa kaṇhavattharajharo tti sappo piai lālam//

jīhāi = instr. sg. fem. jīha– 'tongue'
lālam = acc. sg. *cf.* Kan. loḷi, etc., Dr. Ety. Dict. 2397

(Picture of a very hot summer. The buffalo is licking by his tongue the serpent mistaking it for a mountain stream. The serpent is in its turn drinking the saliva from buffalo's mouth taking it for a stream through black stone.)

58. *uaha tarukoḍarāo ṇikkamtam pūsuāṇa rimcholim/*
sarae jario vva dumo pittam va salohiam vamai//

taru–koḍarāo = abl. sg. neut. koḍara– 'pit'
pūsuāṇa = gen. pl. mas. pūsua– 'parrot' ? (*cf. Hem. Deśī.* VI. 80)
rimcholim (= ṛkṣāli, skt.?) *cf.* Hem. *Deśī.* lists rimcholi as a native word in the sense of 'line' (paṅkti)
jaria = past participle, from a nominal jara– 'fever'
vamai = pres. ind. 3d sg. act. of √ vam– 'vomit'

59. *mehamahisassa ṇajjai uare suracāvakoḍibhiṇṇassa/*
kamdamtassa saviaṇam amtam va palamvae vijjū//

ṇajjai = pres. ind. 3d sg. passive of √ ṇa– 'know' *cf.* √ jāṇ 'know'
kamdamtassa = gen. sg. participle from √ kamd– 'cry'
pa–lamvae = pres. ind. 3d sg. mid. of √ lamv– 'dangle'

60. *thoam pi ṇa ṇīi imā majjhaṇhe ua sarīratalalukkā/*
āavabhaeṇa chāhī vi tā pahia kim ṇa vīsamasi//

pahia = voc. sg. mas. pahia– 'traveller'
vī–samasi = pres. ind. 3d sg. act. of vī– √ sam– 'to rest'

(Even the shadow hides in the object because of the fear of heat. Why don't you then, O traveller, stop here a while and rest?)
By using the expression 'the shadow has merged with the body,' suggestion is made to the traveller that he too may follow the way of the shadow.

61. *vahalatamā haarāī ajja pauttho paī gharam suṇṇam/*
taha jaggesu saajjia ṇa jahā amhe musijjāmo//

jaggesu = imp. 2nd sg. of √ jagg– 'to be awake'
saajjia = voc. sg. 'a neighbour' (*cf.* Hem. *Deśī.* VIII. 10)
amhe = nom. pl. pronominal I person.
ṃusijjāṃo = pres. ind. 1st pl. passive of √ mus– 'steal'

62. *bhamjamtassa vi tuha saggagāmiṇo ṇaikaramjasāhāo/*
pāā ajja vi dhammia tuha kaha dharaṇim cia chivamti//

bhamjamtassa = gen. sg. mas.
bhamjamta = pres. participle of √ bhamj– 'break'
sagga–gāmiṇo = gen. sg. mas. –i stem
dhammia = voc. sg. mas. 'religious'
chivamti = pres. ind. 3d pl. act. of √ chiv– 'touch'

63. *dussikkhiaraaṇaparikkhaehi ghiṭṭosi patthare tāva/*
jā tilamettam vaṭṭasi maragaa kā tujjha mullakahā//

vaṭṭasi = pres. ind. 2nd sg. act. of √ vaṭṭ– 'remain'
tujjha = gen. sg. pronominal, 2nd person.

64. *cāo sahāvasaralam vicchivai saram guṇammi ṇivaḍamtam/*
vamkassa ujjuassa a samvamdho kim ciram hoi//

guṇammi = loc. sg. mas. guṇa– 'string'
ṇi–vaḍamta = pres. participle of √ paḍ– 'fall'

√ paḍ– has an alternant form –vaḍ in cpd. (here, after a prefix.)

(The second line is a 'subhāṣita' or a maxim. – "There can be no long relation between a crooked thing and a straight thing".)

65. *paccusāgaa ramjiadeha piāloa loaṇāṇamda/*
aṇṇatta khaviasavvari ṇahabhūsaṇa diṇavai ṇamo de//

ramjia = past participle of √ ramj– 'color'
khavia = past participle of √ khav– 'spend'

66. *patto chaṇo ṇa sohai aippahāe vva puṇṇimāamdo/*
amtaviraso vva kāmo asampaāṇo a parioso//

sohai = pres. ind. 3d sg. act. of √ suh– 'shine'
ai–ppahāe = loc. sg. neut. pahāa– 'morning'

Here, patto chaṇo is compared to aippahāe puṇṇimāamdo, and, asampaāṇo parioso is compared to amtaviraso kāmo.

67. *appacchamdapahāvira dullahalambham jaṇam vimaggamta/*
āāsapahehi bhamamta hiaa kaiā vi bhajjihisi//

appacchamda–pahāvira = voc. sg. mas.
āāsa–pahehi = instr. pl. mas. āāsa–paha– 'sky path'
bhajjihisi = pres. ind. 2d sg. passive of √ bhamj– 'break'

68. *ṇaiūrasacchahe jovvaṇammi aipavasiesu diahesu/*
aṇiattāsu a rāisu putti kim daḍḍhamāṇeṇa//

jovvaṇammi = loc. sg. neut. –a stem, jovvaṇa– 'youth'
ai–pavasiesu = loc. pl. neut.
pavasia = past participle of pa– √ vas– 'live'
putti = voc. sg. –i stem, putti– 'daughter'

69. *mā vaccaha vīsambham imāṇa vahucāḍuammaṇiuṇāṇam/*
ṇivvattiakajjaparammuhāṇa suṇaāṇa vva khalāṇam//

vaccaha = imp. 2nd pl. act. of √ vacc– 'move' (pl. is used in the place of sg.)
khalāṇa = gen. pl. mas. –a stem, khala– 'a low person' *cf.* Ta. kaḷ 'to steal'
Tel. kalla 'falsehood' *Dr. Ety. Dict.* 1156
(A low person is here compared to a dog.)

70. *aulīṇo domuhao tā mahuro bhoaṇam muhe jāva/*
murao vva khalo jiṇṇammi bhoaṇe virasamārasai//

a–ulīṇo (a–kulīṇo) = nom. sg. mas.
murao = nom. sg. mas. muraa– 'a drum'
(The rogue is double faced and is like a drum.)

71. *ciriḍim pi aāṇamtā loā loehi goravabbhahiā/*
soṇāratula vva ṇirakkharā vi khamdehi ubbhamti//

ciriḍim = 'alphabet' ?
ciraṭī and ciroṭī = a small piece torn from the side of a plantain leaf, slip of a land, a shred of cloth.

72. *ullāvamteṇa ṇa hoi kassa pāsaṭṭhieṇa thaḍḍheṇa/*
samkhā masāṇapāavalamviacoreṇa va khaleṇa//

ullāvamteṇa = instr. sg. neut.
ullāvamta = pres. participle of ul– √ lav– 'speak', 'prate' (causal)
pāsa–ṭṭhieṇa = instr. sg.
(ṭ) ṭhia– = past participle of √ ṭhā– 'to stand'
lamvia = past participle of √ lamv– 'dangle'

73. *uaam lahium uttāṇiāṇaṇā homti ke vi savisesam/*
rittā ṇamamti suiram rahaṭṭaghaḍia vva kāpurisā//

lahium = infinitive, from √ lah– 'obtain'
uttāṇia–āṇaṇā = nom. pl. mas.

uttāṇia = past participle of ut– √taṇ– 'stretch' (causal)
ṇamamti = pres. ind. 3d pl. act. of √ṇam– 'bow'
rahaṭṭa = 'water drawing machine (composed of two wheels connected by a beam for drawing water)'.

74. *corāṇa kāmuāṇa a pāmarapahiāaṇa kukkuḍo vaḍai|*
re ramaha vahaha vāhayaha ettha taṇuāae raaṇī||

vaḍai = pres. ind. 3d sg. act. of √vaḍ– 'speak'
ramaha = imp. 2nd pl. act. of √ram– 'enjoy'
(The order in the second line of the verbs should have matched with the order of the objects in the first line. The order should have been "vahaha ramaha vāhayaha" to go accordingly with "corāṇa kāmuāṇa a pāmara–pahiāaṇa".

75. *addamsaṇeṇa mahilāaṇassa aidamsaṇeṇa ṇīassa|*
mukkhassa pisuṇaaṇajampieṇa emea vi khalassa||

(The subject and the verb are to be supplied here. The subject is pemma– 'love' and the verb is avei 'moves away'.)
The love of mahilāaṇassa — addamsaṇeṇa (avei)
ṇīassa — aidamsaṇeṇa
mukkhassa — pisuṇaaṇajampieṇa
khalassa — emea (avei)

76. *atthakkarūsaṇam khaṇapasijjaṇam aliavaaṇaṇivvamdho|*
ummaccharasamtāo puttaa paavī siṇehassa||

atthakka–rūsaṇam rūsa– *cf.* rosa (1)
atthakka = Hem. *Deśī.* lists it with the gloss 'anavasara', or 'ill–timedness'; but Hem. II. 174 glosses it as 'akāṇḍam' or 'untimely'
(The four steps of siṇeha 'friendship' are given here).

77. *appāhei maramto puttam pallīvaī paatteṇa/*
maha ṇāmeṇa jaha tumam ṇa lajjase taha karejjāsu//

appāhei = pres. ind. 3d sg. act. of √appāh– 'instruct' ?
(possibly built on the nominal appā– 'self')
maha = gen. sg. pronominal 1st person
lajjase = pres. ind. 2nd sg. middle of √lajj– 'be ashamed'
karejjāsu = optative 2nd sg. of √kar– 'do, make'
pallī = 'village', *cf.* Ta. paḷḷi 'hamlet', Kan. paḷḷi,
haḷḷi 'id.' *Dr. Ety. Dict.* 3309

78. *pāṇauḍīa vi jaliūṇa huavaho jalai jaṇṇavāḍammi/*
ṇa hu te parihariavvā visamadadāsaṇṭhiā purisā//

pāṇa–uḍīa (kuḍīa) = loc. sg. fem. kuḍi– 'hut'
cf. Ta. kuṭi 'house',
Kan. guḍi 'house'
Dr. Ety. Dict. 1379
jaliūṇa = gerundive from √jal– 'burn'
jalai = pres. ind. 3d sg. act. of √jal– 'burn'
jaṇṇa–vāḍammi = loc. sg. neut., jaṇṇa– 'sacrifice'

79. *je līṇabhamarabharabhaggagocchaā āsi ṇaiaḍucchamge/*
kāleṇa vamjulā piavaassa te thaṇṇuā jāā//

līṇa = past participle from √lī 'cling'
thaṇṇuā = nom. pl. mas., thaṇṇua– 'stump'

80. *ekkeṇa vi vaḍavīamkureṇa saalavaṇarāimajjhammi/*
taha teṇa kao appā jaha sesadumā tale tassa//

vaḍa– = 'banyan tree'
cf. Ta. vaṭam 'large rope', Kan. Tel. vaṭa 'rope'
Dr. Ety. Dict. 4268
appā = nom. sg., appa– 'self'

81. *vahupupphabharoṇāmiabhūmigaasāha suṇasu viṇṇattim|*
golātaḍaviaḍakuḍamga mahua saṇiam galijjāsu||

ṇāmia = past participle (causal) of √ṇam– 'bend'
suṇasu = imp. 2nd sg. of √suṇ– 'listen'
mahua = voc. sg. neut. mahua– 'a kind of flower'
galijjāsu = optative 2nd sg. of √gal– 'trickle'

82. *kim ruasi oṇaamuhī dhavalāamtesu sālichittesu|*
hariālamaṇḍiamuhī naḍi vva saṇavāḍia jāā||

ruasi = pres. ind. 2d sg. act. of √ru– 'cry'
cf. Hindi rōnā 'cry'
maṇḍia = past participle of √maṇḍ– 'decorate'
hariāla = 'yellow color' and 'a kind of grass'
cf. Hem. *Deśī.* VIII. 64 – hariālī = 'dūrvā' grass
Hindi hariyālī 'green'

83. *homtī vi ṇipphalaccia dhaṇariddhī hoi kiviṇapurisassa|*
gimhāavasamtattassa ṇiaachāhi vva pahiassa||

ṇip–phala– 'useless'

(The prosperity of a miserly man is as useless as the shadow of the traveller who is scorched by the summer heat).

84. *ārambhamtassa dhuam lacchī maraṇam vi hoi purisassa|*
tam maraṇamaṇārambhe vi hoi uṇa ṇa hoi||

ārambhamta = present participle of ā– √rambh–'begin'
lacchī = nom. sg. fem. lacchi– 'fortune'
uṇa (puṇo) = adv. 'again'

85. *tam mittam kāavvam jam kira vasaṇammi desaālammi|*
ālihiabhittivāullaa vva ṇa parammuham ṭhāi||

mittam = acc. sg. neut. mittam 'friend'
vasaṇammi = loc. sg. neut. vasaṇa– 'misery'

ṭhāi = pres. ind. 3d sg. act. of √ṭhā– 'stand'
(A friend is one who never turns his face away in misery and in difficult situation, like the picture drawn on the wall).

86. *tā majjhimo ccia varam dujjaṇasuaṇehi dohi vi ṇa kajjam/*
jaha diṭṭho tavai khalo tahea suaṇo aīsamto//

majjhimo = nom. sg. mas. majjhima– 'middle type'
tavai = pres. ind. 3d sg. act. of √tav– 'burn'
a–īsamto (a–dīsamto) = pres. participle of a– √dis– 'to show'

87. *chajjai pahussa laliam piāi māṇo khamā samatthassa/*
jāṇamtassa a bhaṇiam moṇam ca aāṇamāṇassa//

chajjai = pres. ind. 3d sg. act. √chajj– 'shine'
cf. Hem. IV. 100, √chajj– is listed as a substitute of skt. √rāj– 'shine'
pahussa = gen. sg. mas. –u stem, pahu– 'lord'

NOTE: jāṇamta and a–āṇamāna (a–jāṇamāṇa), where the first is pres. participle, *active*, and the second is pres. participle, *middle*.

88. *uppāiadavvāṇa vi khalāṇa ko bhāaṇam khalo ccea/*
pakkāi vi ṇimvaphalāi ṇavara kāehi khajjamti//

uppāia = past participle (causal) of up– √pa– 'grow'
pakkāi = nom. pl. neut. pakka– 'ripe'
cf. Hindi pakkā 'ripe'
ṇavara is used in the sense of 'only', *cf. Var.* IX. 7
khajjamti = pres. ind. 3d pl. passive of √khā– 'eat'

89. *poṭṭam bharamti sauṇā vi māuā appaṇo aṇuvviggā/*
vihaluddharaṇasahāvā huvamti jai ke vi sappurisā//

bharamti = pres. ind. 3d pl. act. √bhar– 'nourish'
huvamti = pres. ind. 3d pl. act. √hu– 'become'
huvamti is an alternate form of homti.

90. *so attho jo hatthe tam mittam jam ṇiramtaram vasaṇe/*
tam rūam jattha guṇā tam viṇṇāṇam jahim dhammo//

(Beauty has value only when accompanied by virtue, and knowledge when associated with duty.)

91. *pahiullūraṇasamkāulāhi asaīhi vahalatimirassa/*
aippaṇeṇa ṇihuam vaḍassa sittāi pattāim//

ullūraṇa = chedanam 'cutting'
a–saīhi = instr. pl. fem. –i stem, sai– 'wife'
pattāim = nom. pl. neut. –a stem, patta– 'leaf'

92. *bhicchāaro pecchai ṇāhimaṇḍalam sā vi tassa muhaamdam/*
tam caṭṭuam karamkam doṇha vi kāā vilumpamti//

caṭṭuam = acc. sg. caṭṭū = dāruhastaḥ 'a wooden spoon', Hem. *Deśī.* III. 1
karamkam = bhikṣāpātram 'begging bowl', Hem. *Deśī.* II. 55
vi–lumpamti = pres. ind. 3d pl. act. of √lump– 'seize'

93. *pāsāsamkī kāo ṇe'cchai diṇṇam pi pahiagharaṇīe/*
oamtakaraaloaliavalaamajjhaṭṭhiam piṇḍam//

piṇḍam = acc. sg. neut. piṇḍa– 'rice ball'
cf. Tel. piṇḍi 'oilcake'
Dr. Ety. Dict. 3440

94. *maṇṇe āsāo ccia ṇa pāvio piaamāharararasassa/*
tiasehi jeṇa raaṇāarāhi amaam samuddhariam//

maṇṇe = pres. ind. 1st sg. middle of √maṇ– 'think'
ā–sāo = nom. sg. mas. sāa– 'taste'
pāvia = past participle (causal) of √pāv– 'obtain' (pa + √āv– ?)
raaṇāarāhi = abl. sg. mas. raaṇāara– 'ocean'

95. *aṇṇaṇṇam kusumarasam jam kira so mahai mahuaro pāum/*
tam ṇirasāṇa doso kusumāṇa ṇea bhamarassa//

mahai = pres. ind. 3d sg. act. of √mah– 'desire'
pāum = infinitive from √pā– 'drink'

96. *taiā kaaggha mahuara ṇa ramasi aṇṇāsu pupphajāīsu/*
vaddhaphalabhāriguruīm mālaim eṇhim pariccaasi//

kaa–ggha = voc. sg. mas.
ramasi = pres. ind. 2nd sg. act. of √ram– 'enjoy'

97. *jāejja vaṇuddese khujjo vi hu ṇīsaho siḍhilavatto/*
mā māṇusammi loe cāī rasio dariddo a//

jāejja = optative 3d sg. of √jā– 'be born'
khujjo = nom. sg. mas.
māṇusammi = loc. sg. mas. māṇusa– 'man'
(May there be a short tree in the forest, with no branches and with fallen leaves, but, may the generous and those possessed of taste among men never become poor.)

98. *je je guṇiṇo je je a cāiṇo je viḍaḍḍhaviṇṇāṇa/*
dāridda re viakkhaṇa tāṇa tumam sāṇurāo'si//

guṇiṇo = nom. pl. mas. –i stem, guṇi– 'virtuous'
cāiṇo = nom. pl. mas. –i stem, cāi– 'liberal minded', 'generous'
dāridda = voc. sg. mas.
tāṇa = gen. pl. mas. personal pronoun, 3d person.

99. *dhaṇṇā vahiramdharaā te ccia jīamti māṇuse loe/*
ṇa suṇamti pisuṇavaaṇam khalāṇa addhim ṇa pecchamti//

jīamti = pres. ind. 3d pl. of √jī– 'live'
(Blessed are the deaf and the blind, they alone live

in this world; because they neither listen to the words of backbiters nor they see the prosperity of the wicked.)

100. *samjhārāotthaio dīsai gaaṇammi paḍivaācamdo/*
rattaduūlamtario thaṇaṇahaleho vva ṇavavahūe//

nava–vahūe = gen. sg. fem. –u stem, vahu– 'bride' (thaṇaṇahaleho 'the nail mark on the breast' of the new bride, is compared with paḍivaācamdo 'first day's moon' in the sky.)

101. *jo kaha vi maha sahīhim chiddam lahiūṇa pesio hiae/*
so māṇo coriakāmuo vva diṭṭhe pie ṇaṭṭho//

sahīhim = instr. pl. fem. –i stem, sahi– 'female companion'
lahiūṇa = gerundive from √lah– 'obtain'

GLOSSARY

1. The items are listed in the following order: /a, ā, i, ī, u, ū, e, o, k, kh, g, gh, c, ch, j, jh, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, p, ph, bh, m, r, l, v̇, s, h/
2. Nouns are listed generally in the nominative singular form.
3. The Sanskrit equivalents of the Prakrit words are given in the parentheses. The sign, =, indicates that the Sanskrit word is phonetically and semantically equivalent to the Prakrit word. If the Sanskrit word is only a semantic equivalent, it is listed without the sign, =with it.

Some abbreviations :

adj. =adjective,
adv. =adverb,
conj. =conjunction,
inf. =infinitive,
n. =noun,
neg. pfx. =negative prefix,

num. =numeral
pcl. =participle
pfx. =prefix
ptcl. =particle
prn. =pronoun
v. =verb

a/ca conj. (=ca) 'and'
a–/aṇ– neg. pfx. (=a–/an–) 'un–'
ai– pfx. (=ati) 'much'
aippahāam n. (=atiprabhātam) 'early morning'
a–uṇṇam n. (=apuṇyam) 'misfortune'
a–ulīno n. (=akulīnaḥ) 'low born'
aggha– n. (=arghya–) 'water offered to a guest'
agghāi v. (*āghrāti) 'smells'

acchī n. (=akṣi–) 'eye'
ajja adv. (=adya) 'today'
aṇ– see a–
a–ṇiatta– pcl. (=anivṛtta)– 'un–returned'
–aṇṇa–/kaṇṇa– n. (=karṇa–) 'ear'
aṇṇatta adv. (=anyatra) 'elsewhere'
aṇṇam prn. (=anyam) 'another'
–aṇhā n. (=tṛṣṇā) 'thirst'
atthakka– adv. (=ākasmika–) 'sudden'
atthamaṇam n. (=astamanam) 'sunset'
attho n. (=arthaḥ) 'wealth'
addhim n. (=ṛddhim) 'prosperity'
appacchamda– n. (=ātmacchanda–) 'free will, at one's
own pleasure'
appā n. (=ātmā) 'self'
appāhei v. (śikṣayati) 'instructs'
amiam/amaam n. (=amṛtam) 'nectar'
amgam n. (=aṅgam) 'body'
amjali– n. (=añjali–) 'hands held together hollowed'
amtario pcl. (=antaritaḥ) 'covered'
amtima– adj. (=antima–) 'last'
amto n. (=antaḥ) 'end'
–amdo/camdo n. (=candraḥ) 'moon'
amdha– n. (=andha–) 'blind'
amha prn. (=asmākam) 'our'
aruṇa– adj. (=aruṇa–) 'red'
a–lajjiro pcl. (=alajjita–) 'un–ashamed'
–alamta– pcl. (=galan) 'trickling'
alia– adj. (=alīka–) 'pretending'
avatthā n. (=avasthā) 'condition'
avarāho n. (=aparādhaḥ) 'mistake'
a–virala– adv. (=avirala–) 'incessantly'
a–sampaāṇo n. (=asampradānaḥ) 'not giving'

ahaam prn. (=aham) ‘I’
ahava/ahavā conj. (=athavā) ‘or’
ahara– n. (=adhara–) ‘lower lip’
ahiam adv. (=adhikam) ‘much’
ahiṇava adj. (=abhinava) ‘very fresh’
āava– n. (=ātapa–) ‘heat’
āāsa–paha n. (=ākāśapatha–) ‘path in the air’
ā–ippaṇam n. (=ālepanam) ‘smearing’
āṇaṇam n. (=ānanam) ‘face’
ānamda– n. (=ānanda–) ‘pleasure’
ā–rambha– n. (=ārambhaḥ) ‘beginning’
ālimgaṇam n. (=āliṅganam) ‘embrace’
ā–sāo n. (=āsvādaḥ) ‘taste’
īsāluī n. (=īrṣyāluḥ) ‘jealous’
ia adv. (=iha) ‘here’
ua v. (paśya) ‘see’
uaram n. (=udaram) ‘stomach’
ujjua– adj. (=ṛjuka–) ‘straight’
uṇa/puṇo adv. (=punar) ‘again’
uṇham n. (=uṣṇam) ‘heat’
uddham adv. (=ūrdhvam) ‘upwards’
uddhaccho n. (=ūrdhvākṣaḥ) ‘eyes turned upwards’
uddharaṇa– n. (=uddharaṇam) ‘lifting up’
uppāia pcl. (=utpādita) ‘earned’
ubbhamti v. (=uhyante) ‘are carried’
um–macchara– n. (=unmatsara–) ‘hatred’
ullāvamta– pcl. (=ullāpayamāna) ‘dangling’
–ullūraṇa n. (chedanam) ‘cutting’
ekka– num. (=eka–) ‘one’
ekkakkama– prn. (anyonyam) ‘one another, each other’
ekkamta– adj. (=ekānta–) ‘exclusive’
ekkamtarasa– adj. (=ekāntarasa–) ‘of exclusive taste’

ekkalla– adv. (=ekākī) 'alone'
ettāhe adv. (=idānīm) 'now'
ettha adv. (=atra) 'here'
oj–jhara– n. (=nirjhara–) 'torrent'
oṭṭham n. (=oṣṭham) 'lip'
oṇaa pcl. (=avanata) 'bent'
oṇaamuha– n. (=avanatamukha–) 'bent face'
ohi– n. (=avadhi–) 'period'
kaaggha– adj. (=kṛtaghna–) 'ungrateful'
kaara– prn. (=katara–) 'which one'
kaī n. (=kapiḥ) 'monkey'
kaccham n. (=kaccham) 'bank, marshy land'
kajjam n. (=kāryam) 'work'
kaṭṭhei v. (=kathayati) 'tells'
kaḍaa– n. (=kaṭaka–) 'valley'
kaṇṇa– n. see aṇṇa–
kaṇho n. (=kṛṣṇaḥ) 'Krishna'
kattha adv. (=kutra) 'where'
kaddama– n. (=kardama–) 'dirt'
kamaḍho n. (=kamaṭhaḥ) 'tortoise'
kamma– n. (=karma–) 'work'
karaalam n. (=karatalam) 'palm of hand'
karamkam n. (=karaṅkam) 'bowl'
karamja– n. (=karañja–) 'a kind of tree'
kariṇī n. (=kariṇī) 'female elephant'
karī n. (=karī) 'male elephant'
karesi v. (=karoṣi) 'you do'
karo n. (=karaḥ) 'hand'
kallam adv. (=kalyam) 'next day'
kavola– n. (=kapola–) 'cheek'
kahai v. (=kathayati) 'tells'
kaham adv. (=katham) 'how'

kahā n. (=kathā) 'story'
kāavvam pcl. (=kartavyam) 'to be done'
kāo n. (=kākaḥ) 'crow' mas.
kāī n. (=kākī) 'crow' fem.
kāpuriso n. (=kāpuruṣaḥ) 'contemptible man'
kāmuo n. (=kāmukaḥ) 'lover'
kāmo n. (=kāmaḥ) 'desire, love'
kālo n. (=kālaḥ) 'time'
kittī n. (=kṛttiḥ) 'skin'
kim prn. (=kim) 'what'
kira adv. (=kila) 'indeed'
kiraṇo n. (=kiraṇaḥ) 'ray'
kiviṇa– n. (=kṛpaṇa–) 'miser'
kīra– n. (=kīra–) 'parrot'
kīsa adv. (kim/katham) 'how'
kukkuḍo n. (=kukkuṭaḥ) 'rooster'
kujjo n. (=kubjaḥ) 'dwarf'
kuḍamga– n. (kuñja–) 'bower'
kuḍumva– n. (=kuṭumba–) 'family'
kuḍḍa– n. (=kuḍya–) 'wall'
kuṇamti v. (kurvanti) 'do, make'
kuramga– n. (=kuraṅga–) 'deer'
kuvia– pcl. (=kupita–) 'angered'
kusumam n. (=kusumam) 'flower'
kuharam n. (=kuharam) 'cave'
kettia– adv. (=kiyat) 'how much'
ko prn. (=kaḥ) 'who'
koḍara– n. (=koṭara–) 'hollow of a tree'
koḍi– n. (=koṭi–) 'tip'
kovo n. (=kopaḥ) 'anger'
khajjamti v. (=khādyante) 'are eaten'
khaḍio n. (=khaḍgaḥ) 'sword'

khaṇa– n. (=kṣaṇa–) ‘moment’
khamā n. (=kṣamā) ‘endurance’
khamijjantu v. (=kṣamyantām) ‘forgive’
khamda– n. (=skandha–) ‘shoulder’
khara– adj. (=khara–) ‘hard’
khalo n. (=khalaḥ) ‘low person’
khīroa– n. (=kṣīroda–) ‘milky ocean’
gaam pcl. (=gatam) ‘gone’
gaaṇam n. (=gaganam) ‘sky’
gaṇo n. (=ghanaḥ) ‘cloud’
gaṇo n. (=gaṇaḥ) ‘group’
garuatta– n. (=gurutva–) ‘heaviness’
gahia pcl. (=gṛhīta–) ‘seized’
gahavai n. (=gṛhapati) ‘master of the house’
gāma– n. (=grāma–) ‘village’
gimha– n. (=grīṣma–) ‘summer’
giri– n. (=giri–) ‘mountain’
girisotto n. (=girisrotas) ‘mountain stream’
gīvā n. (=grīvā) ‘neck’
guṇa– n. (=guṇa–) ‘string, quality’
geṇhai v. (=gṛṇhāti) ‘seizes’
geham n. (=geham) ‘house’
gocchaa– n. (=gucchaka–) ‘bower’
goṭṭham n. (=goṣṭham) ‘cattle pen’
gorava– n. (=gaurava–) ‘respect’
gorī n. (=gaurī) ‘spouse of Shiva’
golā n. (=godā) ‘Godavari, a river’
govī n. (=gopī) ‘milkmaid’
gohaṇa– n. (=godhana–) ‘cattle wealth’
ghaṇa adj. (=ghana–) ‘firm’
ghamma– n. (=gharma–) ‘heat’
ghara– n. (=gṛham) ‘house’

gharinī n. (=gṛhiṇī) 'housewife'
gholai v. (ghūrṇati) 'wanders'
ca see a
caṭṭuam n. (=caṭṭukam) 'begging bowl'
caṇḍila– n. (=caṇḍila–) 'barber'
camdo see –amdo
carai v. (=carati) 'moves', 'grazes'
calaṇa– n. (=caraṇa–) 'foot'
cāī n. (tyāgī) 'one who abandons everything'
cāo n. (=cāpaḥ) 'bow'
cāḍu– adj. (=cāṭu–) 'coaxing'
cittam n. (=cittam) 'mind'
cimtei v. (=cintayati) 'thinks'
ciram adv. (=ciram) 'for a long time'
ciriḍim n. (varṇamālā) 'alphabet' ?
cumvaṇa– n. (=cumbana) 'kissing'
coriakāmuo n. (=corakāmukaḥ) 'paramour'
coro n. (=coraḥ) 'thief'
chajjai v. (śobhate) 'shines'
chaṇo n. (=kṣaṇaḥ) 'moment'
chāā n. (=chāyā) 'shade'
chittam pcl. (=spṛṣṭam) 'touched'
chiddam n. (=chidram) 'hole'
chivai v. (spṛśati) 'touches'
jai conj. (=yadi) 'if'
jaṇo n. (=janaḥ) 'person'
jaṇṇavāḍo n. (=yajñavāṭaḥ) 'sacrificial house'
jattha adv. (=yatra) 'where'
jampai v. (=jalpati) 'prates'
jamvūphalam n. (=jambūphalam) 'rose apple', 'navel fruit'
jara– n. (=jvara–) 'fever'
jarā n. (=jarā) 'old age'

jalaṇo n. (=jvalanaḥ) 'fire'
jalam n. (=jalam) 'water'
javo n. (=yavaḥ) 'grain'
jaha adv. (=yathā) 'as'
jahim adv. (=yatra) 'where'
jāā n. (=jāyā) 'wife'
jāṇamta pcl. (=jānan) 'knowing'
jāṇamti v. (=jānanti) 'know'
jāva adv. (=yāvat) 'as long'
jiṇṇa– pcl. (=jīrṇa–) 'digested'
jīhā n. (=jihvā) 'tongue'
je prn. (=ye) 'who'
jovvaṇam n. (=yauvanam) 'youth'
jhaḍia pcl. (śithila–) 'loose'
jhamkāra– n. (=jhaṅkāra–) 'humming'
jhamjhāvāo n. (=jhañjhāvātaḥ) 'roaring wind'
ṭhavei v. (=sthāpayati) 'places'
ṭhāṇam n. (=sthānam) 'place'
ḍimbha– n. (=ḍimbha–) 'child'
ḍhakkā n. (=ḍhakkā) 'big drum'
ṇa ptcl. (=na) 'not'
ṇaiūra– n. (=nadīpūra–) 'flood of river'
ṇaī n. (=nadī) 'river'
ṇaccaṇa– n. (=nartana–) 'dancing'
ṇaṭṭho pcl. (=naṣṭaḥ) 'lost'
ṇaḍī n. (naṭī) 'actress'
ṇamaha v. (=namata) 'salute'
ṇamo n. (=namaḥ) 'salutation'
ṇava adj. (=nava) 'new'
ṇavara adv. (kevalam) 'only'
ṇavavahū n. (=navavadhū) 'new bride'
ṇaha– n. (=nabha–) 'sky'

ṇahaleho n. (=nakhalekhaḥ) 'finger nail scratch'
ṇāma– n. (=nāma) 'name'
ṇāho n. (=nāthaḥ) 'lord, master'
ṇāhi–maṇḍalam n. (=nābhimaṇḍalam) 'navel region'
ṇia– adj. (=nija–) 'one's own'
ṇia–chāhī n. (=nijacchāyā) 'one's own reflection'
ṇiaḍam adv. (=nikaṭam) 'near'
ṇiuṇa– adj. (=nipuṇa–) 'clever'
ṇik–kamto pcl. (=niṣkrāntaḥ) 'set out'
ṇic–cala– adj. (=niścala–) 'immovable'
ṇig–guṇa– adj. (=nirguṇa–) 'devoid of virtue'
ṇij–jhara– n. (=nirjhara) 'stream'
ṇiddā n. (=nidrā) 'sleep'
ṇip–pacchima adj. (=niḥpaścima) 'hindmost'
ṇip–phala– adj. (=niṣphala) 'useless'
ṇimva–phalam n. (=nimbaphalam) 'margosa, neem'
ṇir–akkharo n. (=nirakṣaraḥ) 'illiterate'
ṇir–amtaram adv. (=nirantaram) 'incessantly'
ṇivāa pcl. (=nipāta) 'falling'
ṇivvattia pcl. (=nirvartita) 'completed'
ṇisā n. (=niśā) 'night'
ṇihi– n. (=nidhi–) 'wealth'
ṇihiam pcl. (=nihitam) 'kept'
ṇihuam adv. (=nibhṛtam) 'fully, very much'
ṇīa– adj. (=nīca) 'low person'
ṇīḍa– n. (=nīḍa–) 'nest'
ṇeha– n. (=sneha–) 'friendship'
taḍa– n. (=taṭa–) 'bank of a river'
taḍāa– n. (=taṭāka–) 'pond'
taṇa– n. (=tṛṇa) 'grass'
taṇuāae v. (=tanukāyate) 'becomes thin'
taṇū n. (=tanuḥ) 'body'

tattatamtim n. (tattvatantrīm) 'secrets of love' ?
tama– n. (=tama–) 'darkness'
tarū n. (=taruḥ) 'tree'
tala– n. (=tala–) 'bottom'
tavai v. (=tapati) 'burns'
taha adv. (=tathā) 'that way'
tārā n. (=tārā) 'star'
tiaso n. (=tridaśaḥ) 'divine being'
timiram n. (=timiram) 'darkness'
tila– n. (=tila–) 'sesame'
tīa prn. (=tasyāḥ) 'her'
tumam prn. (=tvam) 'you'
tumgo adj. (=tuṅgaḥ) 'lofty'
tumḍa– n. (=tuṇḍa–) 'snout'
tuha prn. (=tava) 'your'
te prn. (=te) 'they'
tti ptcl. (=iti) 'thus'
thaḍḍa– adj. (=stabdha–) 'still'
thaṇa– n. (=stana–) 'breast'
thaṇṇū n. (=sthāṇuḥ) 'stump'
thoam adv. (=stokam) 'little'
daia– n. (=daita–) 'husband'
daṭṭham pcl. (=daṣṭam) 'bitten'
daṭṭhūṇa adv. (=dṛṣṭvā) 'having seen'
daḍha– adv. (=dṛḍha–) 'firm'
daḍḍhamāṇa pcl. (=dagdhamāna) 'being burned'
damtam n. (=dantam) 'tooth'
damsaṇa– n. (=darśana–) 'sight'
dariddo n. (=daridraḥ) 'poor person'
davvam n. (=dravyam) 'wealth'
dasā n. (=daśā) 'condition'
dāḍham n. (=damṣṭram) 'tusk'

dāridda– n. (=dāridrya–) 'poverty'
dāva adv. (=tāvat) 'so long'
diaro n. (=devaraḥ) 'husband's brother'
diaham n. (=divasam) 'day'
dijjai v. (=dīyate) 'is given'
diṭṭhī n. (=dṛṣṭiḥ) 'sight'
diṇavaī n. (=dinapatiḥ) 'sun'
diṇṇa pcl. (=datta–) 'given'
dīvao n. (=dīpakaḥ) 'lamp'
dukkham n. (=duḥkham) 'pain, sorrow'
duj–jaṇa– n. (=durjana–) 'bad person'
duddham n. (=dugdham) 'milk'
dumo n. (=drumaḥ) 'tree'
dullaha– adj. (=durlabha–) 'unattainable'
dus–sikkhia adj. (=duśśikṣita) 'ill trained'
dūmia pcl. (dūna–) 'pained'
devo n. (=devaḥ) 'god'
desaālam n. (=deśakālam) 'place and time'
deso n. (=deśaḥ) 'place', 'land'
deha– n. (=dehaḥ) 'body'
dehalī n. (=dehalī) 'threshold'
doṇha num. (=dvābhyām) 'two'
do–muhao n. (=dvimukhaḥ) 'double faced'
dosa– n. (=doṣa–) 'vice'
dhaṇa–riddhī n. (=dhanarddhiḥ) 'abundance of wealth'
dhaṇū n. (=dhanuḥ) 'bow'
dhaṇṇo n. (=dhanyaḥ) 'blessed one'
dhammia adj. (=dhārmika–) 'religious'
dhammilla n. (=dhammilla) 'lock of hair'
dhammo n. (=dharmaḥ) 'duty'
dharaṇī n. (=dharaṇī) earth'
dhavala– adj. (=dhavala–) 'white'

dhārā n. (=dhārā) 'stream'
dhāvai v. (=dhāvati) 'runs'
dhīro n. (=dhīraḥ) 'wise, brave'
dhuam adv. (=dhruvam) 'certainly'
dhuṇai v. (=dhunoti) 'shakes'
dhūā n. (=duhitā) 'daughter'
dhūlī n. (=dhūliḥ) 'dust'
dhoam pcl. (=dhautam) 'washed'
paatta– n. (=prayatna–) 'effort'
paavī n. (=padavī) 'step'
paī/–vaī n. (=patiḥ) 'lord, husband'
pakkam adj. (=pakvam) 'ripe'
paccūsa n. (=pratyūṣa) 'early morning'
paḍia pcl. (=patita–) 'fallen'
paḍimā– n. (=pratimā) 'image'
paḍivaā n. (=pratipat) 'first day of the month'
paḍhama– adj. (=prathama–) 'first'
paḍhium inf. (=paṭhitum) 'to read'
paṇaa– n. (=praṇaya–) 'love'
pattam n. (=patram) 'leaf, paper'
patta– pcl. (=prāpta–) 'arrived'
patthara–/–vatthara– n. (=prastara) 'stone'
pamka– n. (=paṅka–) 'dirt'
pamkaam n. (=paṅkajam) 'lotus'
param–muho n. (=parāṅmukhaḥ) 'having one's face averted'
parioso n. (=paritoṣaḥ) 'pleasure'
parikkhaa– n. (=parīkṣaka–) 'examiner'
pari–ccaasi v. (=parityajasi) 'reject'
parido adv. (=paritaḥ) 'around'
pari–rakkhaṇa– n. (=parirakṣaṇa) 'protection'
pari–hariavva– pcl. (=parihartavya) 'to be avoided'
paro n. (=paraḥ) 'stranger'

palāsa– n. (=palāśa–) 'a kind of tree'
pa–loṭṭamta pcl. (=praluṭhat–) 'rolling over'
pallī–vaī n. (=pallīpatiḥ) 'head of a village'
pa–vasia pcl. (=proṣita) 'exiled'
pa–samgo n. (=prasaṅgaḥ) 'affair'
pasia v. (=prasīda) 'be pleased'
pasijjaṇam n. (=prasādanam) 'pleasing'
pasu–vaī n. (=paśupatiḥ) 'lord of living beings' (Shiva)
pahāra– n. (=prahāra–) 'striking'
pahāvira n. (=pradhāvin) 'running person'
pahio n. (=pathikaḥ) 'traveller'
pahū n. (=prabhuḥ) 'lord'
pāa– n. (=pāda–) 'foot'
pāava– n. (=pādapa–) 'tree'
pāua–kavvam n. (=prākṛtakāvyam) 'Prakrit poem'
pāḍhīṇam n. (=pāṭhīnaḥ) 'kind of fish'
pāṇa–uḍī n. (=pānakuṭī) 'drinking place'
pāmara– adj. (=pāmara–) 'simpleton'
pāvāliā n. (=prapāpālikā) 'female watcher of a water tank'
pāsa– n. (=pārśva–) 'side'
pāsa– n. (=pāśa) 'reins'
pi/–vi ptcl. (=api) 'even, too'
piaama– n. (=priyatama–) 'dearest'
piai v. (=pibati) 'drinks'
pio n. (=priyaḥ) 'dear'
piṇḍam n. (=piṇḍam) 'rice ball'
pittam n. (=pittam) 'bile'
pisuṇa–aṇa– n. (=piśunajana) 'backbiting person'
pisuṇa–vaaṇam n. (=piśunavacanam) 'words of a backbiting person'
puṭṭhim n. (=pṛṣṭham) 'back'
puṇo see uṇa

puṇṇimā n. (=pūrṇimā) 'full moon day'
putti– n. (=putri–) 'daughter'
putto n. (=putraḥ) 'son'
puriso n. (=puruṣaḥ) 'man'
pulaio pcl. (=pulakitaḥ) 'horripilated'
pulimdī n. (=pulindī) 'woman of a tribal group'
pūram n. (=pūram) 'flood'
pūria pcl. (=pūrita–) 'filled'
pūsuam n. (=puṃśuka–) 'parrot'
pecchamti v. (=prekṣante) 'see'
pemmam n. (=prema–) 'love'
pesia– pcl. (=preṣita–) 'sent'
poṭṭam n. (udaram) 'stomach'
phariso n. (=sparśaḥ) 'touch'
phalam n. (=phalam) 'fruit'
phalai v. (=phalati) 'fructifies'
phuramti v. (=sphuranti) 'vibrate'
bhaavai n. (=bhagavati) 'divine being'
bhajjihisi v. (=bhaṅkṣyase) 'will break'
bhaṇiam n. (=bhaṇitam) 'saying'
bhamai v. (=bhramati) 'wanders'
bhamaro n. (=bhramaraḥ) 'honey bee'
bhamguram adj. (=bhaṅguram) 'transitory'
bhayo n. (=bhayaḥ) 'fear'
bhara– n. (=bhāraḥ) 'weight'
bhāaṇam n. (=bhājanam) 'entitled to'
bhikkhū n. (=bhikṣuḥ) 'mendicant'
bhiccāaro n. (=bhikṣācaraḥ) 'beggar'
bhittī n. (=bhittiḥ) 'wall'
bhīa pcl. (=bhīta) 'afraid'
bhuamgam n. (=bhujaṅgam) 'snake'
bhūmī n. (=bhūmiḥ) 'earth'

bhūsaṇam n. (=bhūṣaṇam) 'ornament'
bhoaṇam n. (=bhojanam) 'food'
bhoṇḍī n. (asatī) 'unchaste woman'
maila– adj. (=malina–) 'dirty'
maī n. (=mṛgī) 'deer' (fem.)
mao n. (=mṛgaḥ) 'deer' (mas.)
makkaḍo n. (=markaṭaḥ) 'monkey'
maggo n. (=mārgaḥ) 'way, path'
majjhaṇṇam n. (=madhyāhnam) 'mid-day'
majjhimo n. (=madhyamaḥ) 'middle one'
maṇam n. (=manaḥ) 'mind'
maṇamsī n. (=manasvī) 'great one'
maṇusso n. (=manuṣyaḥ) 'man'
maṇoraho n. (=manorathaḥ) 'desire of the mind'
maṇḍia pcl. (=maṇḍita–) 'decorated'
maṇṇū n. (=manyuḥ) 'anger'
maṇṇe v. (=manye) 'I think'
mamthaṇam n. (=manthanam) 'churning'
maragaa– n. (=marakata–) 'emerald'
maraṇam n. (=maraṇam) 'death'
marāmi v. (=marāmi) 'I die'
mallo n. (=mallaḥ) 'strong person, wrestler'
masaa– n. (=maśaka–) 'fly, insect'
masāṇa– n. (=smaśāna–) 'cemetry'
masi n. (=masi–) 'blackness', 'dirt'
mahai v. (icchati) 'desires'
mahāṇasa– n. (=mahānasa–) 'kitchen'
mahātarū n. (=mahātaruḥ) 'big tree'
mahilā n. (=mahilā) 'woman'
mahiso n. (=mahiṣaḥ) 'buffalo'
mahī n. (=mahī) 'earth'
mahua– n. (=madhūka–) 'a kind of flower'

mahuapuppham n. (=madhūkapuṣpam) 'Madhuka flower'
mahuaro n. (=madhukaraḥ) 'honey bee'
mahu–macchiā n. (=madhumakṣikā) 'honey bee'
mahu–mahaṇo n. (=madhumathanaḥ) 'slayer of demon Madhu', 'Krishna'
mahuro adj. (=madhuraḥ) 'sweet'
mā ptcl. (=mā) 'not' (prohibitive)
māuā n. (=mātaraḥ) 'mothers'
māṇa– adj. (=māna–) 'pride'
mālaī n. (=mālatī) 'a kind of flower'
mālā n. (=mālā) 'a garland'
mittam n. (=mitram) 'friend'
mihuṇam n. (=mithunam) 'a pair'
mukkam pcl. (=muktam) 'released'
mukkho n. (=mūrkhaḥ) 'foolish'
murao n. (=murajaḥ) 'a drum'
mullam n. (=mūlyam) 'price'
muham n. (=mukham) 'face'
muhalo adj. (=mukharaḥ) 'noisy'
me prn. (=me) 'my'
mettam adv. (=mātram) 'only'
meho n. (=meghaḥ) 'cloud'
moṇaṃ n. (=maunam) 'silence'
moham adj. (=mogham) 'useless'
raaṇam n. (=ratnam) 'pearl'
raaṇāara– n. (=ratnākara–) 'ocean'
raaṇī n. (=rajanī) 'night'
raivimvam n. (=ravibimbam) 'disc of the sun'
raī n. (=raviḥ) 'Sun'
rakkhai v. (=rakṣati) 'protects'
rajjū n. (=rajjuḥ) 'rope'
rattaduūlam n. (=raktadukūlam) 'reddish garment'

ramaha v. (=ramata) ‘enjoy’
ramjia pcl. (=rañjita–) ‘coloured’
ravo n. (=ravaḥ) ‘sound’
raso n. (=rasaḥ) ‘juice, sap’
rasai v. (=rasati) ‘roars’
rasio n. (=rasikaḥ) ‘possessed of taste’
rahaṭṭaghaḍiā n. (=rahaṭṭaghaṭikā) ‘water drawing machine’
rahassam n. (=rahasyam) ‘secret’
rahiam pcl. (=rahitam) ‘devoid of’
rāī n. (=rātriḥ) ‘night’
rāiā n. (=rājikā) ‘washer woman’
rāhū n. (=rāhuḥ) ‘Rāhu’
ritta pcl. (=rikta–) ‘poor’
rimcholi– n. (paṅkti–) ‘line, row’
rukkho n. (=vṛkṣaḥ) ‘tree’
ruddha pcl. (=ruddha–) ‘obstructed’
rumda– adj. (viśāla–) ‘wide’
rūam n. (=rūpam) ‘beauty’
rūsaṇam n. (=roṣaṇam) ‘anger’
re ptcl. (he!) ‘term of address’
rehai v. (rājati) ‘shines’
romamco n. (=romāñcaḥ) ‘horripilation’
rosa– n. (=roṣa–) ‘anger’
laggam pcl. (=lagnam) ‘clung’
lacchī n. (=lakṣmī) ‘fortune’
lajjamti v. (=lajjante) ‘are ashamed’
lambha– n. (=lambhaḥ) ‘attainment’
laliam adj. (=lalitam) ‘lovely, charming’
lahamti v. (=labhante) ‘obtain’
lahuo adj. (=laghukaḥ) ‘small’
lāla– n. (=lāla–) ‘saliva’
leho n. (=lekhaḥ) ‘letter’

loaṇam n. (=locanam) 'eye'
loo n. (=lokaḥ) 'world'
lohiam n. (=lohitam) 'red, blood'
vaai v. (=vadati) 'says'
vaaṇa–ṇivvamdho n. (=vacananirbandhaḥ) 'insistance by words'
vaaṇam n. (=vadanam) 'face'
vaiveḍhaṇam n. (=vṛtiveṣṭanam) 'enclosure, fence'
vakkham n. (=vaktram) 'face'
vaccaha v. (=vraja) 'go'
vajjhapaḍaho n. (=vadhyapaṭahaḥ) 'drum beaten at execution'
vaḍa– n. (=vaṭa–) 'banyan tree'
vaḍḍha v. (=vardha) 'increase'
vaṇarāī n. (=vanarājiḥ) 'line of trees'
vaṇa–gao n. (vanagajaḥ) 'wild elephant'
vaṇa–dava– n. (=vanadava–) 'forest fire'
vaṇuddesa– n. (=vanoddeśa–) 'forest region'
vatthara see patthara–
vamai v. (=vamati) 'vomits'
vamka– adj. (=vakra–) 'crooked'
vamjulā n. (=vañjulā) 'a kind of plant'
vamti– n. (=paṅktiḥ) 'line, row'
valaa– n. (=valaya–) 'bangle'
vamdaṇam n. (=vandanam) 'salutation'
varam adj. (=varam) 'better'
valāa– n. (=balākā) 'a kind of bird'
valia pcl. (=valita–) 'turned'
vasaṇam n. (=vyasanam) 'misery'
vasuhā n. (=vasudhā) 'earth'
vahala– adj. (=bahala–) 'much'
vahira– n. (=badhira–) 'deaf'
vahū n. (=vadhū) 'bride'

vā conj. (=vā) 'or'
vāullaa– n. (=puttalaka–) 'picture'
vāhir adv. (=bahiḥ) 'outside'
vāha– n. (=bāṣpa–) 'tears'
vāho n. (=vyādhaḥ) 'hunter'
vi see pi
via adv. (=iva) 'like'
viakkhaṇa– adj. (=vicakṣaṇa–) 'clever'
viaḍam adj. (=vikaṭam) 'horrible'
vi–aṇa– adj. (=vijana–) 'destitute of men'
vioo n. (=viyogaḥ) 'separation'
vijjū n. (=vidyut) 'lightning'
viṇā adv. (=vinā) 'without'
viṇṇattī n. (=vijñaptiḥ) 'request'
viṇṇāṇam n. (=vijñānam) 'special knowledge'
vitta– n. (=vitta–) 'wealth'
vidaḍḍha– n. (=vidagdha–) 'wise'
vipattī n. (=vipattiḥ) 'adversity'
vimaggamta– pcl. (=vimārgayan) 'searching'
vimjho n. (=vindhyaḥ) 'Vindhya mountains'
viralamgulī n. (=viralāṅguliḥ) 'one with spread fingers'
vi–raso n. (=virasaḥ) 'insipid'
viraho n. (=virahaḥ) 'separation'
vivaram n. (=vivaram) 'hole'
visam n. (=viṣam) 'poison'
vi–sama adj. (=viṣama–) 'not straight'
visūrai v. (khidyate) 'bemoans'
vi–haḍaṇam n. (=vighaṭanam) 'breaking'
vihamgo n. (=vihaṅgaḥ) 'bird'
vihala– adj. (=vihvala–) 'perturbed'
vihava– n. (=vibhava–) 'prosperity'
vihī n. (=vidhiḥ) 'fate'

vīamkura– n. (=bījāṅkura–) ‘sprouting’

vīṇā n. (=vīṇā) ‘a musical instrument’

vīsambham adv. (=viśrambham) ‘confidence’

vuddho n. (=buddhaḥ) ‘Buddha’

vumdo n. (=vṛndaḥ) ‘group’

vva/va ptcl. (=iva) ‘like’

saajjia n. (prātiveśika) ‘neighbor’

saalam adv. (=sakalam) ‘entire’

sauṇo n. (=śakunaḥ) ‘bird’

sagga– n. (=svarga–) ‘heaven’

saṇavāḍiā n. (=śaṇavāṭikā) ‘enclosure of hemp’

saṇiam adv. (=śanaiḥ) ‘slowly’

saddo n. (=śabdaḥ) ‘noise’

saddhālū n. (=śraddhāluḥ) ‘believing’

sappuriso n. (=satpuruṣaḥ) ‘good person’

sappo n. (=sarpaḥ) ‘snake’

samattho n. (=samarthaḥ) ‘one who is capable of. . . .’

sam–ā–ruhamta pcl. (=samāruhan) ‘climbing’

sam–ud–dhariam pcl. (=samuddhṛtam) ‘taken out’

sajjaṇa– n. (=sajjana–) ‘virtuous man’

sattī n. (=śaktiḥ) ‘power’

sam–kamta pcl. (=saṅkrānta) ‘transferred’

samkā n. (=śaṅkā) ‘doubt’

samgamo n. (=saṅgamaḥ) ‘union’

samgo n. (=saṅgaḥ) ‘nearness’

samgha– n. (=saṅgha–) ‘group’

samjhā n. (=sandhyā) ‘twilight’

samjhā–rāo n. (=sandhyārāgaḥ) ‘twilight glow’

sam–tāvo n. (=santāpaḥ) ‘sorrow’

sampattī n. (=sampattiḥ) ‘abundance’

sambharaṇam n. (=samsmaraṇam) ‘remembrance’

samvamdho n. (=sambandhaḥ) ‘relation’

sara– n. (=śara–) ‘arrow’
saraa– n. (=śarat) ‘autumn’
sarai v. (=sarati) ‘moves’
sarala– adj. (=sarala–) ‘straight’
sarisam adj. (=sadṛśam) ‘similar’
sarīram n. (=śarīram) ‘body’
salāhaṇam n. (ślāghanam) ‘praise’
salilam n. (=salilam) ‘water’
savisesam adv. (=saviśeṣam) ‘specially’
savvarī n. (=śarvarī) ‘night’
sasī n. (=śaśī) ‘moon’
sahāvo n. (=svabhāvaḥ) ‘nature’
sahī n. (=sakhī) ‘female companion’
sāṇurāo adj. (=sānurāgaḥ) ‘with affection’
sālichittam n. (=śālīkṣetram) ‘rice fields’
sāso n. (=śvāsaḥ) ‘breath’
sāhasu v. (=śāsva) ‘command’
sāhā n. (=śākhā) ‘branch’
siṇeho n. (=snehaḥ) ‘affection’
simga– n. (=śṛṅga–) ‘horn’
siro n. (śiraḥ) ‘head’
siviṇam n. (=svapnam) ‘dream’
sisiram adj. (=śiśiram) ‘cold’
siharam n. (=śikharam) ‘peak’
sihā n. (=śikhā) ‘flame’
sīlo n. (=śīlaḥ) ‘character’
sīsam n. (=śīrṣam) ‘head’
su–iram adv. (=suciram) ‘for a very long time’
suo n. (=sutaḥ) ‘son’
suṇao n. (=śunakaḥ) ‘dog’
suṇṇam n. (=śūnyam) ‘vacuum’
suddha– adj. (=śuddha–) ‘pure’

sura–cāvo n. (=suracāpaḥ) 'divine bow' (rainbow)
suvvai v. (=śrūyate) 'is heard'
suhaa adj. (=subhaga–) 'fortunate'
suham n. (=sukham) 'pleasure'
sūṇoṭṭham n. (=śūnoṣṭham) 'swollen lip'
sūla– n. (=śūla–) 'gallows'
sohai v. (=śobhate) 'shines'
se prn. (tasya) 'his/her'
sejjā n. (=śayyā) 'bed'
sesa– n. (=śeṣa–) 'balance'
soum inf. (=śrotum) 'to listen'
soṇāra–tulā n. (=svarṇakāratulā) 'goldsmith's balance'
soṇhā n. (=snuṣā) 'daughter-in-law'
hattho n. (=hastaḥ) 'hand'
hariāla– adj. (=haritāla–) 'yellow orpiment'
hasia pcl. (=hasita–) 'smiling'
hasijjai v. (=hasyate) 'is smiled'
hāso n. (=hāsaḥ) 'smile'
hiaam n. (=hṛdayam) 'heart'
hu ptcl. (=khalu) 'indeed'
huavaho n. (=hutavahaḥ) 'fire'
huvamti v. (=bhavanti) 'become'
hoi v. (=bhavati) 'becomes'
horā n. (=horā) 'hour'

ALPHABETICAL INDEX TO THE VERSES

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THE GRAMMATICAL RULES REFERRED TO IN THE TEXT

(WITH TRANSLATION)

1. Var.I.3. *idīṣatpakkasvapnavetasavyajanamṛdaṅgāṅgāreṣu*
"In the words *īṣat*, etc., *i* is substituted for the first *a*."
2. Var.I.14. *itestaḥ padādeḥ*
"In the word *iti*, 'thus', when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*."
3. Var.II.47. *snuṣāyām ṇhaḥ*
"In the word *snuṣā*, 'a daughter-in-law', *ṇh* is substituted for *ṣ*."
4. Var.III.3. *sarvatra lavarām*
"The letters (sounds) *l*, *v*, *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter (sound) is doubled."
5. Var.III.30. *akṣyādiṣu chaḥ*
"In *akṣi*, etc., *ch* is substituted for *kṣ*."
6. Var.III.35. *ṣpasya phaḥ*
"*ph* is substituted for *ṣp*."
7. Var.III.38. *bāṣpe' śruṇi haḥ*
"*h* is substituted for *ṣp* in the word *bāṣpa*, when it signifies, 'tear'."
8. Var.III.51. *vargeṣu yujaḥ pūrvaḥ*
"When the doubling enjoined by the previous

sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate it is to be doubled by prefixing its own non-aspirate; in the case of other letters, of course they themselves are their own duplicates."

9. Var. III. 54. *narahoḥ*
"*r* and *h* are never doubled."

10. Var. III. 62. *iḥ śrīhrīkrītaklāntakleśamlānasvapnasparśaharṣārhagarheṣu*
"In words *śrī*, etc., the conjunct is separated by inserting the vowel *i*."

11. Var. III. 63. *aḥ kṣmāślāghayoḥ*
"In the words *kṣmā*, 'the earth', and *ślāghā*, 'praise', the conjunct is separated by inserting the vowel *a* after the first consonant."

12. Var. IV. 25. *ālvillollālavantentā matupaḥ*
"*ālu*, *illa*, *ulla*, *āla*, *oanta*, *inta* are substituted for *matup*, the affix signifying 'possession'."

13. Var. IV. 33. *dāḍhādayo bahulam*
"The class of words called *dāḍhā*, etc., are irregularly used instead of the class *daṃṣṭrā*, etc."

14. Var. VI. 7. *ṅer him*
"*him* is optionally substituted for *ṅi* (the affix of the locative singular) after *kim*, *yat*, *tat*."

15. Var. VII. 7. *mimomumānamadhohaśca*
"*h* is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding sūtra."

16. Var. VII. 6. *ghuṇo gholaḥ*
"for *ghuṇa*, *ghola* is substituted."
17. Var. VIII. 18. *smarater bharasumarau*
"For the root *smṛ* 'to remember', *bhara* and *sumara* are substituted."
18. Var. VIII. 63. *khidervisūraḥ*
"For the root *khid* 'to be distressed,' *visūra* is substituted."
19. Var. VIII. 69. *dṛśeḥ pulaaṇiakkaavakkhāḥ*
"For the root *dṛś* 'to see', *pulaa*, *ṇiakka*, and *avakkha* are substituted."
20. Var. IX. 7. *ṇavaraḥ kevale*
"*ṇavara* is used in the sense of 'only'."
21. Var. XII. 18. *dṛśeḥ pekkhaḥ*
"For the root *dṛś* 'to see', *pekkha* is substituted."

1. Hem. 1. 129. *pṛṣṭhe vānuttarapade*
"*ṛ* is optionally substituted by *i* in the word *pṛṣṭha* when it is not second member of a compound."
2. Hem. 1. 131. *udṛtvādau*
"In the words *ṛtu*, etc., *ṛ is* substituted by *u*."
3. Hem. 2. 139. *daṃṣṭrāyā dāḍhā*
"*dāḍhā* is the substitute for the word *daṃṣṭrā*."
4. Hem. 4. 2. *kather vajjara pajjaroppāla pisuṇa saṅgha bolla cava jampa sīsa sāhāḥ*
"The root *kath* is substituted by *vajjara*, etc."
5. Hem. 4. 100. *rājer aggha chajja saha rīra rehāḥ*
"The root *rāj* gets substituted by *aggha*, etc."
6. Hem. 4. 166. *patyāṅā paloṭṭaḥ*
"*paloṭṭa* is optionally substituted for *gam* when it is prefixed by *prati* and *āṅ*."

7. Hem.4.182. *spṛśaḥ phāsa phamsa pharisa chiva chihāluṅkhālihāḥ*
   "The root *spṛś* gets substituted by *phāsa*, etc."
8. Hem.4.329. *svarāṇām svarāḥ prāyopabhraṃśe*
   "In Apabhraṃśa any vowel may be the substitute for any other vowel (of words)."

Hem. *Deśī*.

1. I.14. ......*aṇavasarammi atthakkam*
   "The word *atthakkam* is used in the meaning of *aṇavasara*."
2. II.55. *bhikkhāpattaasoesu karamkam*
   "The word *karamkam* is used in the meaning of *bhikkhāpatta* 'begging bowl,' and *aśoka* tree."
3. III.1. *caṭṭū a dāruhatthe*
   "*caṭṭū* is used in the sense of *dāruhattha*, 'wooden hand'."
4. III.2. *caṇḍilacaukkacakkoḍā nāviacaccaraggibheesu*
   "*caṇḍila* ......is used in the sense of *nāvia*, 'barber'......"
5. VI.46. *pilham lahupakkhirūammi*
   "*pilha* is used in the meaning of 'a small bird'."
6. VI.60. *poṭṭam uare*......
   "*poṭṭam* is used in the sense of *uara* 'belly'."
7. VI.80. *pūso hālasugesum*......
   "*pūsa* is used in the sense of *Hala* and *suga*, 'parrot'."
8. VI.109. *bhaṇḍī sirīsarukkho aḍaī asaī a gaddī a*
   "*bhaṇḍī* is used in the sense of ......'unchaste woman'......"
9. VII.7. *rimcholī pantīe*
   "The word *rimcholī* is used in the sense of 'line'."

10. VII.14. *viulamuhalesu rundo......*
"The word *rumda* is used in the sense of 'wide' and 'face'."

11. VIII.10. *......paḍivesiae saijjho a*
"The word *saijjha* means 'neighbour'."

12. VIII.64. *hariālī duvvāe......*
"The word *hariālī* is used in the sense of *dūrvā* grass."

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